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Play in the Junior Department

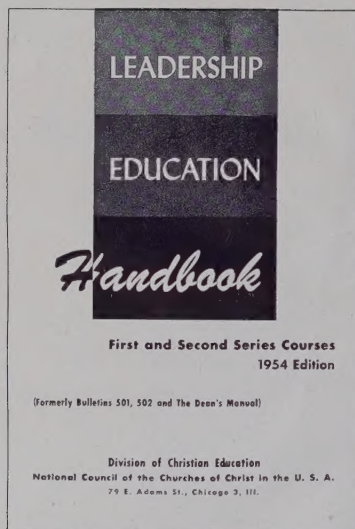
The Junior High Council Works

Older Adults in the Church Building

Helping Handicapped Persons Develop Faith



July-August 1954

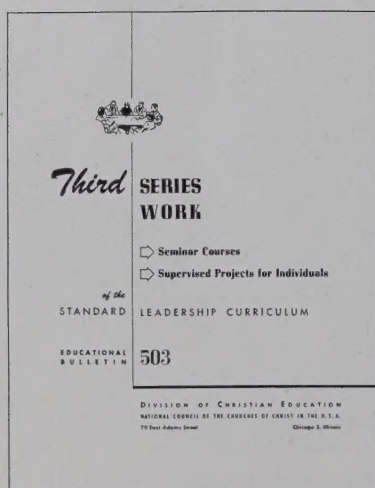


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Forgive Us If We Brag a Little

JOURNAL READERS will be interested in knowing how the special May issue on "How the Best Teachers Go About Their Work" (sub-title) was received.

The original printing included 20,000 extra copies. They were all sold by the middle of May. Orders continued to pour in for nearly a thousand copies a day.

It chanced that each of three ministers in widely scattered churches ordered 50 extra copies, and made brief comments explaining why. Two were evidently pastors of large churches who said, in effect, "We will use this issue with each of our teachers and will make it a part of the training program for our future teachers. Thanks for some real help in an important work." The third minister wrote, "It is my intention to give copies to all the church school teachers in each of the three churches in the charge which I am now serving. I feel that it will have real possibilities as an aid in developing new and better teachers and teaching methods."

One director, who was economizing on two copies, said she was planning to mount each article on heavy paper, give it to a teacher to read and ask him to report on it at the Workers' Conference the following Tuesday. She would have the titles listed on a large chart as a guide to discussion.

It soon became obvious that more copies were needed at once. The original printing forms had been broken up, so a planographed reprint of the main section only was ordered, to the number of 20,000. Half of these were sold before they were off the press and orders are still coming in.

This reprint has been put in permanent form, without the date and with the *Journal* name transferred to the back cover. The advertising, news, book reviews and worship resources were left out, leaving a 24-page attractive booklet, "Design for Teaching." Orders for this reprint should be sent to the Department of Publication and Distribution, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois. The prices

are: 1 to 9 copies, 30c each; 10 to 19 copies, 25c each; 20 or more, 20c each.

Several readers expressed the wish that we had published that issue in September, as the new school year began, for the benefit of new teachers. These persons will, no doubt, be especially glad to hear that the articles will continue to be available, in permanent form, so that copies can be secured for new teachers.

Are You Handicapping The Handicapped?

IN THIS ISSUE there appears the last of a series of eight articles on *The Church's Ministry to Handicapped Persons*. Along with this article by Dr. Richard E. Lentz is a check list compiled by William C. Murphy for the use of individuals and churches in evaluating their own attitudes and action with relation to ministry to handicapped persons.

This series of articles on an important subject has been so well received that they are being reprinted in booklet form for still wider distribution.

This will not be the last article to appear in the *Journal* on this subject, even though it is the last of this series. The editors will welcome reports from churches and from councils of churches of experience in serving handicapped persons.

Wide experience, a part of which is reflected in the articles of this series, demonstrates that the greatest handicap from which physically or mentally crippled persons suffer is the one imposed upon them through the lack of understanding of people of the community and its institutions.

Defective eardrums, a crippled body, sightless eyes, may be permanent in their handicapping but their effect upon the spirit of the person, his understanding of himself, his faith, depends greatly upon us. Do we see beyond the crippling to the person? Do we extend sincere friendship and understanding? Are we intelligent in our relationship with them? Is our church including handicapped persons in its fellowship? Every

church and every church member should examine, self-searchingly, the check list prepared by Mr. Murphy and use it as a guide to action.

Among the places where competence in ministering to handicapped persons is most needed are the church school and youth groups. Illustrations of this have appeared in some of the articles in the series. Teaching about the love of God means little unless our love is big enough to draw into its circle helpfully those whose bodies are crippled (in some cases their minds) but who need recognition, fellowship, understanding, love and faith as much as any of us. This series is, therefore, of special value to church school workers.

We are grateful to the writers of the articles and to Mrs. Evelyn Jacobs who, in addition to writing two of the articles, served as guest editor for the series. Mrs. Jacobs is Program Analyst for the National Society for Crippled Children and Adults, Inc., 11 South LaSalle Street, Chicago 3, Illinois.

You Are Invited—

—TO OUR BIRTHDAY PARTY in the September issue. The *Journal* was started in October, 1924. The September 1954 issue will round out thirty years of service.

To celebrate the completion of thirty years, the September issue will contain a feature story by Dr. Benjamin Browne, giving some of the interesting incidents in the development of Christian education. Did you know that lobsters played an important role in curriculum development? Talk about audio-visuals!—did you know that the first teacher to use a blackboard in Sabbath school almost got bounced? The story will be illustrated with original drawings by John R. Steiger and will be told in such a way that it can be used as the basis of an interesting historical program in a local church meeting.

The *Journal* opened its thirtieth year by reaching a circulation, last September, of thirty thousand. It looks now as if the circulation will have increased by more than another three thousand by September 1954. Our thanks to the denominational leaders, church council leaders, and many other friends who have helped to make this possible.

Doing the Impossible

The Sunday school can't possibly achieve very much—but it does!

by Walter D. Cavert

CHURCH SCHOOL TEACHERS who become discouraged about their work need to read the essay on the bumblebee which was issued a few years ago by General Motors and posted on factory bulletin boards. It points out that "According to the theory of aerodynamics and as may readily be demonstrated by laboratory tests and wind tunnel experiments, the bumblebee is unable to fly." This is because of the simple scientific fact that "the size, weight and shape of his body, in relation to the total wing spread, makes flying impossible."

The bee, however, is blissfully unaware of these profound scientific truths. In spite of all his handicaps, he "goes ahead and flies anyway." He sips the nectar from the flowers and makes a small amount of honey every day. And as he spreads the pollen from one blossom to another he contributes to the beauty of the countryside in succeeding years. If ever the bees should grow disheartened and give up their work, the world would be a much less attractive place in which to live.

It is also easy to prove by the laws of psychology and pedagogy that with unpaid teachers, inadequate equipment, and voluntary attendance of pupils for only an hour a day on one day of the week, the church school cannot possibly achieve any worthy results. Down through the centuries the church school has often been made an object of ridicule. Robert Raikes was laughed at and nicknamed "Bobby Wild Goose" when he began to gather children from the streets of Gloucester on Sunday and teach them to read the Bible. John Wanamaker,

This is the concluding article in a series of meditations especially directed to church school teachers by Dr. Cavert, who is Field Director of the Synod of New York for the Board of Christian Education of the Presbyterian Church in the U. S. A.

when a member of the president's cabinet, was told by some of his friends that he was wasting his time and foolishly using up his strength in travelling from Washington to Philadelphia every week-end to continue his work as a church school superintendent. A generation ago it was frequently prophesied that the church school would soon disappear. People made fun of it and called it hopeless.

Fortunately church school teachers have an infinite capacity for doing what cannot be done and refuse to abandon their mission in spite of all the reasons for doing so. Their love of children and young people and their loyalty to Christ give them a sustaining sense of responsibility and keep them from being quitters. Week after week they prepare their lessons and remember their pupils in prayer. Sunday after Sunday they continue to meet with boys and girls, helping them to understand the Bible and seeking to lead them into discipleship to a living Lord.

The total result of their work makes the church a stronger body through which Christ can achieve his purposes of righteousness and love. The teachers, by their efforts, add to the sweetness of life, increase the beauty of civilization, and keep it from being destroyed by the dark forces of greed and hate. Take out of our nation all that has been put into it by faithful church school teachers and a cleansing and invigorating force would be gone. The men and women who have kept on at the seemingly impossible task of teaching in the church school have prevented the world from becoming worse than it is.

The success of the bee comes from doing his best in spite of his limitations. Four facts stand out about him and from them the teacher can learn and renew his confidence.

1. He never procrastinates but makes a bee line toward his goal.

Constantly he pursues his main objective and never flits aimlessly from one place to another. He wastes no time feeling sorry for himself and does not allow himself to be diverted from his course by other opportunities which might bring greater pleasure or more immediate satisfaction.

2. He does not expect to work a miracle in a single day. He begins his work with the opening of the flowers in early summer and does not cease until the withering of the last blossom in the fall compels him to go into winter quarters. Patiently and persistently he toils at his task and trusts in the power of cumulative effort.

3. He is never an individualist. While working ceaselessly at the particular share of the enterprise assigned to him, the bee carries on his project in complete harmony with others who have the same goal. He emits a warning buzz at those who get in his way and keeps his stinger ready for any who seriously try to interfere, but he labors happily as a member of an organized group. He understands the value of teamwork and knows that cooperation wins results.

4. He is a creature with a compelling sense of mission. The bee does his work because of an inner urge implanted by his Creator and has the instinctive faith that his own labor, faithfully rendered, will aid in the fulfillment of an eternal plan.

By all the rules, the bumblebee cannot fly. Yet he does! As church school teachers let us thank God and take courage, reminding ourselves that in spite of criticism and difficulty our labor is never in vain. What is impossible with man is possible by the guidance and help of God.

PRAYER

Thou Christ, who dost call us all into the service of thy kingdom, enable and empower us for our tasks. Grant that we may never be dismayed by difficulty. Keep us steadfast when we are haunted by the demon of discouragement. Forbid that we should shrink back or turn aside from arduous efforts when we follow a Christ who carried a cross. May our hearts burn within us as we think of all the boys and girls who will never know the joy of walking in fellowship with thee unless we show them the way. In Jesus' name. Amen.

"Beginners, Please!"

Do you wish your church had a strong religious drama program? Here are some ideas on how to start one.

by Amy G. Loomis

IN THE FEW EXCITING MINUTES before the curtain rises, those behind the scenes hear the call-boy calling, "Beginners, please!" In these words he is summoning those players who are in the first scene of the play. Before a church drama department or project can be established on a firm basis, we must call together the "beginners," the dreamers, those who have the vision. The following remarks are addressed to these beginners.

"We'd like to use religious drama in our church, but we don't know where to begin. What do you suggest?" My morning mail carries this question in some form three out of five days. And the answer seems easy enough. "Begin where you are, of course!" Closer scrutiny indicates that this is a pretty superficial retort. Many churches don't know where they are on this subject. An informal survey is indicated. I'd suggest that you begin with the results of such a survey. You might well ask the following questions:

Where are you?

1. Who wants drama in your church? Who has been asking about it? Is it a very small group? Is the group made up of established members of your church, or is it composed of newcomers?

2. What drama has your church had previously? Have you tried anything beyond an occasional Christmas or Easter program?

3. Is the record good? (Good group relations? Bills paid? Costumes and properties properly returned or stored?)

4. What about support?

a. Is your minister interested? Is he reasonably well informed?

b. Do the leaders of the church school welcome the revival of interest in church drama? Could experiments in creative drama, for instance, be related to the existing church school program?

c. What adults are interested? Can you be sure of a corps of willing and competent assistants?

d. How will you finance your program? Will this item be included in the church budget or will the drama group be expected to earn its own way? Will the church educational budget provide scholarships for several delegates to city, regional and/or national drama workshops?

5. What about leadership?

a. Can you secure the services of a competent director, either professional or non-professional? Will this director work on a part-time basis? Does this director understand and support your total church program as well as the techniques of dramatic production? (This is a key question.)

b. Do you know where you can find non-professional leadership for a varied program of children's drama, drama for youth, for young adults and adults? (Be ambitious but not easily discouraged at this point. Remember that training is available for willing enthusiasts.)

If a few are enthusiastic

Having secured this information from reliable sources, analyze it realistically. Suppose your findings indicate a lack of information and interest in the congregation at large, but a considerable enthusiasm on the part of the minister and a few re-

sponsible adults. You would do well, under these circumstances, it seems to me, to begin with a play rather than with another organization. This play will sell your entire project as well as the immediate block of seats.

Obviously, a play which bears such a burden must be carefully selected, effectively produced, and imaginatively promoted. Play selection is very important if you are beginners. There are several books available which will help you at this point. I suggest the following:

Eastman, Fred: *Writing the Religious One Act Play*. Friendship Press, New York, 1947.

Ehrensperger, Harold: *Conscience on Stage*. Abingdon-Cokesbury, 1945.

Enterline, Mildred H.: *Best Plays for the Church*. Christian Education Press, 15th at Race St., Philadelphia, 1950.

Loomis, Amy G.: *How to Dramatize Your Meeting*. Department of Youth Work, American Baptist Board of Education, 1701 Chestnut Street, Philadelphia, 1952.

The following questions are always pertinent:

Is it a religious play? Does it have a religious effect upon the players as well as upon the participating congregation? (Dr. Eastman expands this idea effectively in the small pamphlet above suggested.)

Is it good literature? (Better aim high if the drama is in an experimental stage in your church. It is much easier for inexperienced players to present a good play than to attempt to make up for the shortcomings of a second rate play by brilliant performances.) Is the language distinguished? Are the characters believable? (Remember, you are going to ask busy men and women to learn these lines, and to portray these characters.)

Is the play appropriate to your particular church and its resources?

Miss Loomis, Director of the National Religious Drama Workshop, will begin in September as associate professor of speech and drama, Vincennes University, Vincennes, Indiana.

¹An announcement of the Religious Drama Workshop sponsored by the Division of Education, National Council of Churches, was given on the inside cover of the March 1954 Journal. The workshop will be held at Green Lake, Wisconsin, August 14-21. For information write Miss Helen Spaulding, 79 E. Adams St., Chicago 3, Ill.



Clark and Clark

One way to begin may well be with creative drama in one of the church school classes.

Consult the minister and the custodian at this point. The former will help you to relate the play to the teachings of your particular denomination; the latter will protect you from selecting a play which just couldn't be produced with the equipment available. Both angles are important in determining the appropriateness of a given play.

The production of this initial play is primarily the problem of your director. However, there is one resource available to beginners which you might find helpful. It is a newly released filmstrip, *How to Produce a Church Play* produced by the Department of Audio-Visual Education, Schauffler College, Cleveland, Ohio.² It might be a good idea to see this strip and make careful use of the included discussion guide before getting involved in your first production.

Promotion is so important that it merits detailed discussion that cannot be given here. Suffice it for us to remember that the promotion of this

initial play can indirectly promote the whole program of religious drama for your local church. Newspaper articles and posters are a small part of such promotion. Get the news of your play and project, with its interpretation, to your women's groups, your church school teachers, and your paid staff. Try to involve as many adults as possible in this venture. For every woman who sews a zipper into an angel's robe, you have a potential booster, provided that the experience of zipper-sewing has reflected the joy to be found in the total drama project.

Selection, production, and promotion are closely related. And they are summed up in a careful evaluation. After your first play, you would be well advised to arrange a supper party at which time you would review the whole experience. The cast and crew of this initial experience thus become the nucleus of your new drama group, guild, or club. You will not need an elaborate organization. Keep it simple; keep it functional. And begin immediately reading plays for your second venture.

If the interest is scattered

If your initial survey indicates a considerable but scattered interest in religious drama, you might look carefully for the two or three projects which may be simultaneously initiated. Perhaps you will want to suggest an evening of unrehearsed play-reading for a dozen adults, a creative drama project for the primary department, and an evening of one act plays with your youth group. After each project, take time to evaluate the experience and its results. In the long run you will save time by a carefully planned, vigorously promoted, honestly evaluated program.

If the past drama experience has been unfortunate

There are some churches which have tried to use dramatics in the past with unfortunate results. If yours is such a church, here are a few suggestions for re-establishing a drama project under happier conditions:

Start your new project with a new approach. If a 1939 production of *The Book of Ruth*, for instance, lost

²Shortly to unite with the Oberlin Graduate School of Theology, Oberlin, Ohio.

money because of expensive costumes, and ended in an unhappy tossing back and forth of reproaches, begin your 1954 program with a project in creative dramatics in the lower church school and a simultaneous series of social evenings for adults, featuring unrehearsed readings of a wide variety of religious dramas. No heavy expenses are involved in either of these projects, and after a few months of inexpensive success your church administration may be more inclined to sponsor an integrated drama program under the education budget.

Make an honored place for the leaders of the earlier unsuccessful project. Don't undervalue their willing contribution. But keep your new project firmly in the administrative hands of new leadership at least for the first two seasons.

If there is little or no interest

If you discover as a result of the survey that there is practically no interest in drama in your church, that the minister is reluctant to become involved in such a project, and that you and two or three other persons will have to assume the burden of salesmanship, there are two possible decisions to make.

First, you may drop the idea for the present. But urge that members of your church school faculty be sent to workshops and institutes where you feel sure they will receive training in this field. You will need several seasons of "selling" to arouse sufficient interest to justify the experiment in which you are interested.

Build on the two or three interested persons. Give a party and center it around an informal play-reading.³ Invite the extra half dozen persons you wish to interest. Read a fine religious play. Follow the reading by a skillfully maneuvered discussion of the values of religious drama. This group, having enjoyed the experience, will ask for a repetition. Let someone else arrange the second meeting of the group. You will widen your source of talent by this method.

You see, there are several right ways to begin. It all depends upon your local problem. Find your way. The important thing is to begin!

³My pamphlet, "Play Readings Are Profitable Fun" is available from the Department of Adult Work and Family Life, 1703 Chestnut Street, Philadelphia, Pa.

Write Your Own Christmas Play

by Jean Welch Kempton

IN MOST CHURCHES a Christmas pageant or play is traditional. Each year the cheesecloth angel costumes are rewashed and starched. The wise men's crowns are regilded and the mothballs shaken from their robes which had once been someone's drapes. The shepherd crooks are dusted and the manger filled with hay.

The same costumes and props can be used year after year but what about the play? Can't something be done to present the familiar story in an original manner without losing any of the tradition and beauty of the Christmas story?

To find such a script is the annual concern of the program committee. Prepared scripts never seem to have the right number of characters or the setting is not suitable to the limitations of the stage. The dialogue is too lengthy or the music too difficult.

In every church there are the "Thou shalt not break traditionalists" and the "Can't we ever do something differentists?" Not many scripts will please both. The only happy solution, I have discovered, is a custom made script.

"Write a play?" you say. "Perish the thought! Why, I can't even write a decent letter." So what! All you need is an idea, a timely human interest story, a book of carols or an album of Christmas recordings, a concordance and a Bible. Take your human interest story, place it in a modern situation, have a general theme such as love, brotherhood, or sharing, and tie it to the Christmas story. Add some carols and build up to the climax of the stable scene, and there you have it. Simple, isn't it?

The papers and magazines are filled with experiences that, when woven into a theme, give the Christmas story depth and more meaning. People are eager to know ways the Bible helps them to meet everyday problems. The Christmas play is an excellent way of getting such a mes-

sage across to your audience.

How do you go about it? First, call a script conference. Invite all those who are interested in the program. Appoint a secretary for the meeting and list all vital suggestions. You will need to know the type of play, length, number of characters, the talent available, and the limitations of the stage and props. In every group you will find one or two who have a real flair for writing. Let them take the ideas discussed and weave them into a plausible story to be presented at a second conference. You will be surprised how quickly the script will shape up from the incorporated suggestions.

Let us hope the script writer is thick-skinned and can take criticism kindly. All will not be in agreement at the first reading, but don't despair. Constructive criticism is a blessing. If people are allowed to talk out their objections right from the beginning, it insures a harmonious production. Let everyone express his views, and then make only changes that will strengthen the script.

A word of caution. Most people shy away from learning a lot of lines. Keep the dialogue to a minimum by various ways. Use narration, a reading, or a broadcast wherever possible.

Music adds much to any production. If your musical group is small and weak in volume, recorded music, amplified over a radio backstage, is more effective. Instrumental music, either alone or as a background to voices, is lovely too.

That's about all there is to it. A human interest story tied to the Christmas story with a theme and welded together with some lovely Christmas music. As simple as one, two, three. The thrill of writing and producing your own Christmas play more than compensates for the time and effort spent. Then too, it gives a rich experience in creativeness and cooperation. Why not get those ideas bubbling and call a script conference right now while you are thinking about it? Here's to your success!

Mrs. Kempton, a free-lance dramatist and writer, lives in Garden City, New York.



Minrod Photograph

Play in the Junior Department

All that noise out on the playground—is it worth putting up with? What has recreation for juniors to do with their religious growth?

by Grace E. Storms

PLAY can contribute to the Christian growth of junior boys and girls. Junior leaders sometimes forget this. They recognize that play is "the business" of pre-school children, the way they learn, but they do not stop to think how much play can mean also to older boys and girls.

There is an element of play in the activity program of the church school—in dramatization, singing, making things. However, there is also a value in a real recreation program, in "playing games." This type of play will probably not be possible in the Sunday morning schedule, unless the class has an extended session. But junior

classes frequently meet during the week, and juniors like to go on picnics or hikes together, have parties, organize themselves into clubs. At all of these times games may enter into the activity of the group. And vacation church schools usually allow a definite period each day for recreation.

How juniors play

Have you ever watched juniors at play during their leisure hours? If so, you may have noticed some of these things happening:

They play with other children of their own age.

Boys and girls have a tendency to play separately as boys or girls even though they may pursue the same sport.

Among the things juniors learn through play is to put the team before personal glory. The ability to do this is one of the keystones of democracy.

They choose teams with the skillful selected first. The poorer players are chosen toward the end and then often unwillingly by the recognized leaders and other members of the team.

They have a great interest in winning, of coming out on top in team games, in acquiring the largest collection, in receiving recognition from persons or groups who count.

There are constant arguments during the course of play—over rules, over "cheating," real and fancied, over the umpire's decisions when an umpire is present.

Neighborhood gangs develop, which are often very private enterprises, with only the accepted welcomed into the gang activities.

They have a great interest in collecting—stamps, bugs, comic books, coins—and in trading the collected items.

Those who are not welcomed in group activities or who do not feel secure with children their own age develop personal hobbies. Reading, sometimes school work, and lately TV are prominent among these pursuits.

If we look back over these play habits we will see that they reveal some of the dominant characteristics of junior age children. Nine-, ten-, and eleven-year-olds are "gang minded." They need to belong to a group. They have a keen sense of justice and will fight vigorously any real or imagined infraction of rules. They have a good deal of physical vitality and need opportunities to release this. They are feeling their way cautiously toward freedom from dependence on adults, a freedom which becomes increasingly theirs in the adolescent years ahead of them.

How a junior grows through play

Adults in the church can use recreation as a means for helping juniors learn the skills of Christian living that must be learned if they are to continue to grow. For juniors, as for younger children, these skills are centered in finding out how to live successfully with the others and with themselves. These in turn are dependent upon the more basic rela-

Miss Storms is Secretary of Children's Work, Board of Home Missions, Division of Christian Education, Congregational Christian Churches, Boston, Massachusetts.

tionship of the person to God.

Here are some of the things a junior boy or girl may learn through play carried on under church auspices.

Learns confidence in himself

All children should be considered, individually, in planning the recreational program and activities so that every child will have a chance to know some measure of success and to receive some recognition from others his own age. This may mean planning a variety of activities. Then the child likely to be chosen last for the baseball team may, without embarrassment, elect to go swimming or hiking with other children during the baseball period. It may mean that a teacher or other well liked leader will coach a child in developing enough skill in a sport to be accepted on a team.

Adults should become increasingly sensitive to what is happening to children in play activities. They can help the "left out" children feel that they can achieve. They can help the successful children handle success without becoming cocky and snobbish. Recognizing a good loser is as important as congratulating a happy winner. Praise for the good playing of the teams as well as tribute to individual skill is involved here.

On his part, the junior child can develop confidence in himself. He can discover that it is good to be a leader but it is also necessary and important to be a good team member. He can learn the personal satisfaction of working hard for a goal. He can also learn that the spirit and quality of his effort are as important as achieving the goal he seeks.

Learns to solve problems of human relationships

Children need help in understanding the function of rules in handling differences of opinion and arguments which are bound to arise in group play. But fundamentally they need to work out their difficulties themselves. The role of the adult advisor is not to pass judgment, but to guide the children in coming to their own solutions. "What went wrong? What do you think about it? Let's get both sides of the story," are his approaches.

Frequently the adult needs to remind himself that argument, often intense, does not have the same mean-

ing to children that it has to older people. In the give and take of verbal battle children express their feelings, argue for their rights, and usually find their solutions. This is the means by which juniors learn to stand up for themselves and to respect the right of others to do the same. The adult dictator who stops this may be cutting off a very important opportunity for the junior's growth.

Thus through play juniors can learn how to solve some of the great problems of human relationships. As they handle quarrels and disagreements they can explore and learn to use techniques for settling differences without anger and bitterness. They can learn to be tolerant and fair.

Learns how to cooperate

In setting up the recreational program, juniors should be "in on the planning." In some vacation school programs the adult "recreation leader" works out a schedule of games for each day, announces these to the group, and sees that the children play them. Sometimes if the games are currently popular or sufficiently active the juniors will play willingly. Often there will be the cry "Let's play this," or "I want to choose the next game."

A recreation committee of juniors should be part of every program where planned recreation is included, and the committee personnel should be frequently changed so that all who wish may have a chance to serve and to lead in the games. This provides a great opportunity, for adult advisors can help children to develop skill in describing how a game is played, in getting the activity under way, in seeing that everyone has a chance to play, and in knowing when to change to a new game.

Through accepting responsibility for directing others, children learn to appreciate the importance of cooperation. This is one of the most needed emphases in our American life, where the ideal of success, of winning over the other person, the other team, is dominant in our culture. The power of competition dare not be under-estimated and our society would be much the poorer if all competition were eliminated. But we can help juniors to feel that beating the other team is not the chief goal in play.

Working together, putting the team before personal glory, are the key-

stones of democracy and fellowship. Good sportsmanship, playing fair, admiring the good player regardless of the team with which he plays are every bit as important as winning.

Learns the meaning of fellowship

Through play the junior knows the real meaning of fellowship, of belonging to a group where he is needed and which needs him, a group whose members respect and trust and depend on one another.

Junior boys and girls are passing through a stage of development where it is not essential for them to do things together as both boys and girls. There are many occasions when there will be common interests and boys and girls will willingly work and play with one another. But to force boys and girls into joint enterprises in which they do not want to participate is sure to meet with resistance.

In planning for the recreational program the wise leader will remember that recreation is for fun and those for whom the programs are planned deserve to enjoy them.

Learns the spirit of the church

Because all of this training through play takes place in his own experience, because he is personally involved in what happens, the training is not superficial. It is the junior's own built deeply into the warp and woof of his personality. It will remain part of him and shape the kind of person he is throughout his life.

Because, also, these experiences came to him as part of his life in the church, they will be associated with the faith of the church.

In the midst of recreation the junior will not verbalize the significance of this. But he will grow in his understanding of the meaning of it. Persons care about the feelings of one another, respect one another, are faithful to the ideals of honesty and good sportsmanship, enjoy sharing common experiences and working for important goals. They feel this way because this is the kind of life God planned for people. To learn this is the junior's way, on the junior's level is a big step forward toward becoming a mature Christian person. Through intelligently planned, sensitively guided play program of the church can help the junior take this step.

YOURS FOR THE ASKING

Questions are invited regarding any aspect of program or administration in religious education. Also wanted are "Ideas" which have worked out well in a local church and which will be of help to others. "Ideas of the Month" are paid for with a subscription to the Journal for either the writer or someone he may designate.

The Idea of the Month

Summer in the Primary Department

IN THE Primary Department of our church school we met the problem of fluctuating attendance and teacher shortage during the summer sessions by incorporating the entire department into a single unit.

Each teacher was assigned a certain Sunday to plan the entire program of worship and study, with one

assistant and a pianist. Attendance was taken at the door to facilitate matters.

Each leader incorporated his own ideas in making his program as interesting as possible. This procedure met with much enthusiasm and interest from the pupils. Dramatization of a story about one of our mission claims, a quiz program, guessing well known Bible stories presented in pantomime by different groups, visiting with our organist in the sanctuary, and teaching with different methods lent zest and informality to the summer sessions. At the same time this arrangement allowed the entire staff a well deserved vacation, giving them a new outlook and enthusiasm for the fall program.

MRS. EVELYN K. ALMQUIST,
Superintendent of the Primary Department,
Irving Park Presbyterian Church
School, Chicago, Illinois.

Question: How Do You Make Lantern Slides?

I am interested in learning how to make slides for use in a lantern slide projector.

MARY A. MILLER,
Franklin Grove, Illinois.

Answer:

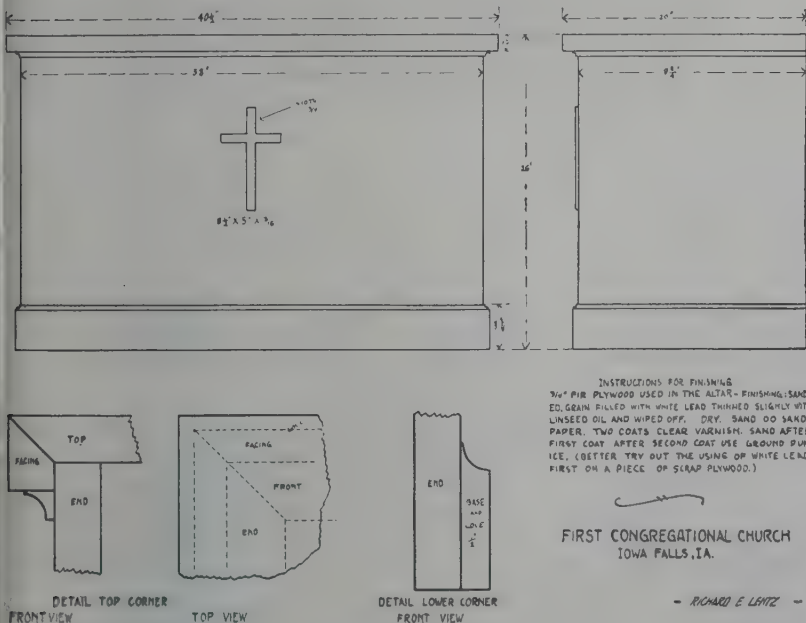
A kit containing frosted and plain glass, the necessary pencils, and a booklet of directions for making lantern slides may be obtained from the Keystone View Co., Meadville, Pa. Detailed directions are also given in the weekday church school text, *The Bible in the Building of Life*, by Magnuson, published by Abingdon-Cokesbury.

Question: How Do You Make an Altar?

Several persons have written to ask for directions for making the small altar shown on page 11 of the February 1953 issue.

Answer:

The Rev. Preston S. Hinderks, minister of the First Congregational Church of Iowa Falls, Iowa has sent these directions, shown in the accompanying drawing. This altar, which is only 26 inches high, is used in the primary department. The same proportions may, of course, be used in a larger construction. Some children's workers would prefer not to show a cross on an altar for a children's department. The front could be left in plain polished wood. The altar should be light enough to be moved easily.



The dimensions shown are: height, 26 inches; front width at top, 40 1/2 inches, at main section 38 inches. Base, 3 3/8 inches high with 1/2 inch cove. Side of altar 20 inches at top, 18 3/4 inches at main section.

Fir plywood 3/4 inch was used in the altar. Instructions for finishing: Plywood sanded, grain filled with white lead thinned slightly with linseed oil and wiped off. Dry. Sand with 00

sandpaper. Put on two coats of clear varnish, sanding after first coat. After second coat use ground pumice. (Better try out the using of white lead first on a piece of scrap plywood.)

The cross is 8 1/2 inches long, cross-bar 5 inches, width, 3/4 inch, thickness, 3/16 inch. The cross was stained with varnish dark enough to show against the polished wood. This is shown in the accompanying photograph.



The Junior High Council Works

by Barbara North

IT'S SUCH A RELIEF these days to have a functioning junior high council." Mrs. Harrison stopped to chat with the pastor before the church supper. "Do you remember that week end last year when the evening group worked so hard preparing for a treasure hunt? They were so excited and interested that they hadn't realized the date for the eighth grade church school class picnic was the same evening. Suddenly the eighth graders on the committee said, 'It's time for us to go to the picnic; Mr. Westerman will be expecting us. We're sorry, we can't go to the treasure hunt too.'"

"I remember!" replied the minister. "I was feeling sorry for you, but luckily you didn't need my sympathy. Your other young people and you went ahead and, as I remember, had a good time."

"Yes, but there was still a gap in the group, with all the eighth graders missing. Anyway, now that sort of thing can't happen, we hope."

How the council is organized

The planning of parties which don't conflict with each other illustrates the need for coordinating the program activities of junior highs in the church. Junior highs are often confused by the clamor of opposing loyalties. They are expected to support church school class officers who plan parties and projects. At the same time their evening group has officers and projects, as do the choir and the Scouts. What if all of these groups plan a special event for the same date?

In an effort to achieve coordination, First Church has encouraged the formation of a representative junior high council. In smaller churches no such council is necessary because the junior highs all meet together to plan. However, in the church of two hundred or more members a council

is helpful. The term cabinet is sometimes used, but the word council indicates its representative nature.

Who is on the junior high council at First Church? Ethel from the seventh grade church school class, Henry from the eighth, and Marilyn from the ninth; George and Harriett representing the evening meeting of the fellowship; Doris the choir; Al the Boy Scouts; Ann the Girl Scouts. Each group had elected its own representatives. There are two adult advisers, Mrs. Harrison who is adviser to the evening group and Jim Wilson who is the ninth grade teacher.

Jim Wilson, by the way, has taken special interest in the weekly play night. This Friday night program, in fact, grew out of two things: Jim Wilson's concern that boys and girls have wholesome recreation, and the first discussion the council ever had. They had wanted to know whether they might have a basketball team. One thing led to another and play night is now a regular activity.

The junior high council meets monthly at the homes of its members. The council has a president, vice-president and secretary, elected every six months and installed by the pastor in a meaningful service of dedication for all. Most of the work is done through short-term committees (junior highs like to see things happen). Sometimes a task is assigned to one of the constituent groups. Ethel, for example, might be asked to take an assignment back to the seventh grade.

What the council does

The council learned quickly that they could not do everything suggested. But they also learned that there were many things they could all do together and that it was important to include everyone on committees. Third, they learned that much discussion is needed before a project really gets under way. When they were planning for the weekly play night they had had to face such

questions as: Shall we admit outsiders? How many adults do we need and what do we want them to do? Shall we charge admission? What activities do we want besides basketball?

What other kinds of activities has the council carried out? One was a party for their parents. They had to decide what they would do and then each group took its share of the responsibility.

Another big undertaking has been the adoption of a special giving project. Instead of giving their offerings and not knowing where it was going they selected a part of their denomination's work among Spanish-speaking Americans.

Ideas they still hope to carry out include inviting another junior high group to share a Sunday evening meeting with them, putting on a play, one of the classes is now writing, and making toys for the nursery. The first is set for next month but the others are still just "ideas." Definitely determined is an active summer program, twice each week, from 4:30 to 8:00 p.m. Worship, Bible study, crafts, fun, music, outdoor events will be planned, all around the theme, "One Church for One World."

The advisers have realized that so far all council activities have been in the fields of fellowship and outreach. They feel that probably this is all right. The more intimate experiences of worship and study take place in the smaller groups.

Agenda for a council meeting

What does the council do when it meets? Brief devotions are led either by a young person or by an adviser. The reading of the minutes and the roll call follow quickly, and then reports from the groups represented. These include an account of a recent event, plans for the near future, or problems. Special committees also report. An adviser's well placed question at the end of a report may remind the junior high of some

Miss North is Assistant Director of Young People's Work, Presbyterian Church in the U.S., Richmond, Virginia.

thing he has forgotten or has not thought would be of interest.

As reports are presented, matters needing discussion are written on the blackboard. Some are discussed that evening, others assigned to committees. Special dates are entered on a large calendar which includes all general church events and all youth activities. This helps the group to visualize their year.

Of concern to the junior high council also is their participation in events planned by the Youth Fellowship Council representing all the church's youth groups, including senior highs and older young people. George, Marilyn and Mrs. Harrison represent the junior highs on that council. They report junior high activities, offer suggestions, take full part in the discussion and take decisions back to their own council.

The place of the adult advisers

Much of the success of a junior high council is dependent on the adults who work with it. Mrs. Harrison and Mr. Wilson have discussed their responsibilities often with their pastor and agreed on some funda-

mental principles of work: 1. In the council young people and adults are working together; each one is expected to take part. 2. Young people are part of the church now. 3. Democratic ways of working are essential, implying respect for persons and a willingness to listen. 4. The purpose of the council, as of other parts of the church program, is to guide boys and girls into a vital relationship with Christ.

The advisers' place in the council varies from meeting to meeting. They help with reports. They make suggestions on program since they are familiar with the church year and the printed materials and other resources. They often offer several alternatives so the young people may make a choice. Occasionally they "set the stage" with displays of pictures or by showing slides or a film-strip.

Both advisers have found that their days are busier than they were. Their telephones ring often. Young people stop by to see them. Committees ask them for ideas. Actually, Mrs. Harrison realized before she had worked with them very long that she had a

wonderful chance here to do some real teaching. These young people wanted to learn. The relationship of adviser and young people was that of people meeting together rather than that of teacher and pupil. Together, they were thinking, evaluating, expressing themselves and listening to others. When she realized this, she shared it with the other adult leaders and they agreed that perhaps more of this same relationship could be achieved in the classes also.

The wholehearted understanding and cooperation of the other adult leaders is necessary. This includes the pastor. Mrs. Harrison was extremely grateful for her pastor's constant support. He often met with the council and always was gracious about assisting a committee who went to him for help.

Mrs. Harrison has also found it wise to follow up on requests that are to be made by the young people. For example, an eighth grade boy offers his mother's services in connection with refreshments and is asked to check on whether she is willing. The adviser does well to call

(Continued on page 35)



The junior high council listens to the report of a special committee.

Are you building or remodeling your church or parish house? Here are some things to keep in mind for the sake of the older members of your congregation.

Older Adults in the Church Building

by F. Grover Fulkerson

WHY are people living twenty years longer than they used to? The achievements of medical science are not the only reason. Part of the credit should go to others who help to make life safe and comfortable as well as worth living. Medicine cures pneumonia but radiant heating and proper ventilation prevent it. Surgeons set broken bones but skid-proof wax and proper lighting prevent them. Physical pain is relieved by sedatives, while emotional suffering is relieved by skilled artists, entertainers, social workers, and pastors who bring meaning to the life of the old person.

Often it is the local church around which the life of an older person centers. There he, or more frequently she, finds companionship with persons of similar interests, and a program of service, study and recreation which gives something constantly to look forward to. But churches are not always built with the physical limitations of older persons in mind. As population statistics indicate a trend toward more and more older adults in the years ahead, their needs should be kept in mind in any building or remodeling program for the church or parish house.

There are very few changes in plans for new buildings or renovation of old buildings that need to be made simply because there are old people in the congregation. Most of the features that go to make old people safe and comfortable in a building apply as well to children and to the middle aged. It isn't necessary for a congregation to single out the aged people and make special accommodations for

them. Such an over-protective attitude is damaging to their self-esteem and works in opposition to the sense of personal adequacy that the church should help them maintain.

Learn from homes for the aged

In planning a new church building, it might be well to appropriate the experience which has been gained by groups concerned with building homes for aged people. About the country there are growing up quite a number of interesting new homes for aged people. Invariably these have been planned to provide for safety, comfort, and health. All of these things are desired in any public building and could be recommended for incorporation into the plans of the total church.

First, the plans should call for a building that could be built at ground level with just enough elevation to keep the water out. Elevations would be bridged by slopes and ramps—ramps replacing almost all staircases and lending the building a very practical, attractive appearance. Necessary stairs would be built so that the riser is only five inches and the tread is only ten inches or twelve inches, preserving the one-two ratio. Where feasible, elevators would be substituted for necessary stairs. All staircases and ramps would be equipped with guard rails on both sides. These guard rails would be graceful and conform to the architectural plan.

The value of radiant heat can hardly be overstated and certainly the new building would use some form of radiant heating. It has been the experience of the Grove Home in Ft. Worth, Texas, that a system of heating pipes in the floor, thermostatically controlled, provides an almost ideal heating arrangement, and there has been a noticeable decrease in the

number of colds and respiratory illnesses among the residents.

Mistakes have been made in the illumination of new buildings for older people in that sometimes too much glass has been employed, creating glare. This is particularly painful to many old people. The building should be light but not bright. The new parish house of St. Andrews Episcopal Church in Ft. Worth, Texas, was thought to be excellent in every respect for the use of old people, but older members often complain because of the fluorescent lighting which they insist is painful to their eyes.

It was also learned that, in spite of the torrid summer heat, many old people do not like to go into air-conditioned rooms because of arthritic conditions. It is wise to air-condition only some rooms in homes for the aged.

One of the most useful inventions to prevent accidents among old people is the development of skid-proof wax which gives an excellent shine to the floors but does not allow skidding. After extensive testing of skid-proof wax, it is known to be safe and should be used on all floors and not just in homes for the aged.

In constructing new buildings it should be remembered that old people make more use of toilet facilities than younger ones and they should not be forced to make a long walk, go upstairs, or go on a search for the rest rooms. They should be obvious and easily available to them.

Every effort should be made to avoid the necessity of stooping. For instance, the electric wall plugs should be two or three feet from the baseboard instead of near the floor.

Planning the new church

The basic idea in church architecture is the glorification of God and

Mr. Fulkerson is Executive Secretary, Department of Social Service, Church Federation of Greater Chicago. He was formerly director of the Grove Home (Protestant Episcopal) in Fort Worth, Texas.

not the comfort of man. For that reason we don't like our church buildings to resemble bus stations or country clubs. But we do want them to be safe, comfortable and beautiful, with the hope that they will be useful for many generations.

The first principle is that *the building should be built around the program and not the program around the building*. Who will be needing your church twenty, forty years from now? Consult specialists on population changes and city planning and attempt to arrive at the future of the neighborhood. Perhaps now the preschool age is the largest. In twenty years it may be the older adults. Such information is usually available from city offices and councils of churches.

Consult with the various groups who will be using the building. If the older adults are one of these groups, let them give their ideas about the kind of facilities they would like to have. Also persons experienced in building institutions for older people should be consulted. If there are no experts in the local community, you may wish to communicate with

Mr. Walter R. Harrison, Supt.-Pastor
Lutheran Home for Orphans and Aged
6950 Germantown Avenue
Germantown, Pa.

Canon Edward B. Ferguson
E. D. Farmer Foundation for the Aged
of Texas
5100 Ross Avenue
Dallas, Texas

Mr. William T. Swaim, Jr., Exec.-Secy.
Presbyterian Home of Central Pennsylvania
Dillsburg, Pa.

You may also wish to obtain a copy

of *Suggested Standards for Homes for the Aged and Nursing Homes* published by the National Committee on Aging of the National Social Welfare Assembly, 1790 Broadway, New York City.

Many churches have developed hobby centers and work shops. Sheltered work shops are particularly valuable for urban people who have done factory work. Rural people and others who have never done confining work find it difficult to learn to do crafts when they are old. The hobby rooms should include first of all running water, numerous electrical outlets and, if possible, a kitchen stove. Any number of looms, kilns, sewing machines and such can be provided.

Another place of interest to older people is the church library. Although there may be a public library in the neighborhood, it is likely the older people would appreciate the opportunity to use and help develop an adequate, comfortable church library with books that are of their own interests and with special opportunity to read church magazines and newspapers.

With public address systems in use in most churches and club rooms, it is no longer quite as important to have installed hearing aids, but they are still useful. The hearing aids can well be scattered in different parts of the church in order to avoid embarrassment for persons who may be sensitive about their hearing loss.

The selection of the right furniture is just as important as construction of the building. Excessively low furniture, which is now the vogue, has a limited future because of the aging

population. Low, deep pews should be avoided because older people prefer the kind from which it is easy to arise, and the same thing applies to furniture throughout the building. Recreation and social rooms should include some high, comparably hard chairs in sufficient quantity to accommodate all of the older people who have to be pulled out of the low furniture of the traditional type.

Each congregation should make sure that older persons have transportation to and from Sunday services and special events at the church. In some cities taxi companies provide free transportation to and from church for older people.

One of the most important facilities in the new parish house would be the kitchen or kitchens. A cruel thing that happens to old ladies is that they are run out of the kitchen. After many years of preparing three or more meals a day, an older lady finds that she is no longer necessary, that her skills are questioned, and she is not welcome in the kitchen. With so many old people living in rented rooms or with relatives, all too often perfectly wonderful cooks have no kitchen in which to cook. Hardly anything pleases them more than the opportunity to cook and provide refreshments for their club groups.

House committees of local churches should make sure that there are kitchen facilities available for the use of the older people and that they are encouraged to use them. If there is only one kitchen in the church, its use must not be so hedged about with elaborate rules and psychological barriers as to prevent anyone from feeling comfortable therein. Natural-



The W. H. Grove Home for the Aged, Fort Worth, is a modern building employing many of the latest gimmicks for safe, comfortable living, including ground floor entrances and radiant heating.

ly, church kitchens can become disorderly and dirty if not supervised, but one does not have to choose between sanitation and socialability. Although unsanitary conditions are to be avoided, it is tragic if the kitchen of the church is not used as one of the main gathering places for the members *who find in the church the home which they may not have where they are living*. A kitchen is not just a place to cook; it is for gossiping and arranging flowers, washing hands and just standing around watching.

Go ahead with the program

In 1952, the Club for older adults at Christ Church, Dallas, had grown to the point that it was filling the parish hall. It had grown to the extent that there were beginning to spring up small cliques within the organization, creating some disturbance. A few of the members decided that they would like to organize as a smaller club. They had no place to meet and finally petitioned to use a vacant room in an old cottage on the Cathedral grounds, several miles

across town. This cottage had been used by Bishop Garrett and should have long since been demolished, but stands as a monument to Episcopalian's inability to destroy their relics. It was in a deplorable state of repair, a cold, unheatable, rat-infested edifice. Nevertheless, a group of twenty to thirty old men and women selected the building for their club room. They named their club the Golden Star.

The women had a great time cleaning the place out and fixing up a kitchen. They found a second hand refrigerator and brought in dishes and bits of furniture. Within a relatively short time they had an attractive club room of which they were extremely proud and continue to use to this time. They have so much pride in the room that they frequently use it for private parties and dinners.

This sort of activity has taken place in many church buildings and settlement houses throughout the United States. It is the proper sort of activity

for any group. As a group grows, its own members work out ways and means of obtaining building facilities that best suit their needs.

It would be tragic, therefore, if any congregation hesitated to start programs for the aged people in the congregation because they felt that the facilities were inadequate. It is much more important that churches have programs which include the older adult members than it is that they have the latest, most comfortable facilities. It is the churches that start with what they have and develop significant programs for old people that will eventually get either adequate new buildings or adapt the old facilities in a satisfactory manner.

Some of the very best old persons' programs have developed in buildings that are quite ill-suited for the use of old people. Older people are generally well over the stage of having false pride and great concern for elegance and comfort. Their basic needs are for fellowship and acceptance and they will go to whatever group offers these.

The Primary Room

What is the best arrangement and equipment of a room for primary children? Here are some thoughtful suggestions from a director of Christian education in a local church.

by Lois Illingworth

RECENTLY I took a trip through the Middle West and stopped in a town of average size. On a sudden impulse I pulled up in front of a comfortable looking stone church and went inside. The church secretary, at my request, willingly took me through their primary department. This was located in the less beautiful half of the church building, down a dark staircase to the basement. The

main room of the department, the "assembly room" was large, poorly heated, and had bare and dirty floors. The windows were high and the little light that trickled through the soiled panes fell upon grey walls streaked with the grime of years.

This room was furnished with wooden chairs in various stages of disrepair and cheap, cast-off dining tables, all of adult height and size. An altar had been improvised from a library table, on which was an old piano scarf, complete with an eight-

inch fringe, and a wooden cross fully a foot and a half high. The supply cupboard—minus half of a door—was gorged with a wild assortment of papers and boxes.

Across a dark little passage which the secretary called a corridor were several dusty cubicles used for classes.

To this department came little children from the beautiful, light, modern houses and public schools of the community. In surroundings such as these, they were supposed to be initiated into the beauty of holiness!

Mrs. Illingworth is Minister of Christian Education at the Bryn Mawr Community Church in Chicago, Illinois.

Looking on such ugliness, I wondered how the teachers in that school had the courage to face the weekly task of trying to make Christianity a living and vital thing.

This may have been an exaggerated situation, but I am afraid not. In any case, the average church school teacher is forced to struggle with equipment far from ideal. And yet arrangement and equipment can mean so much in the attainment of our teaching goals!

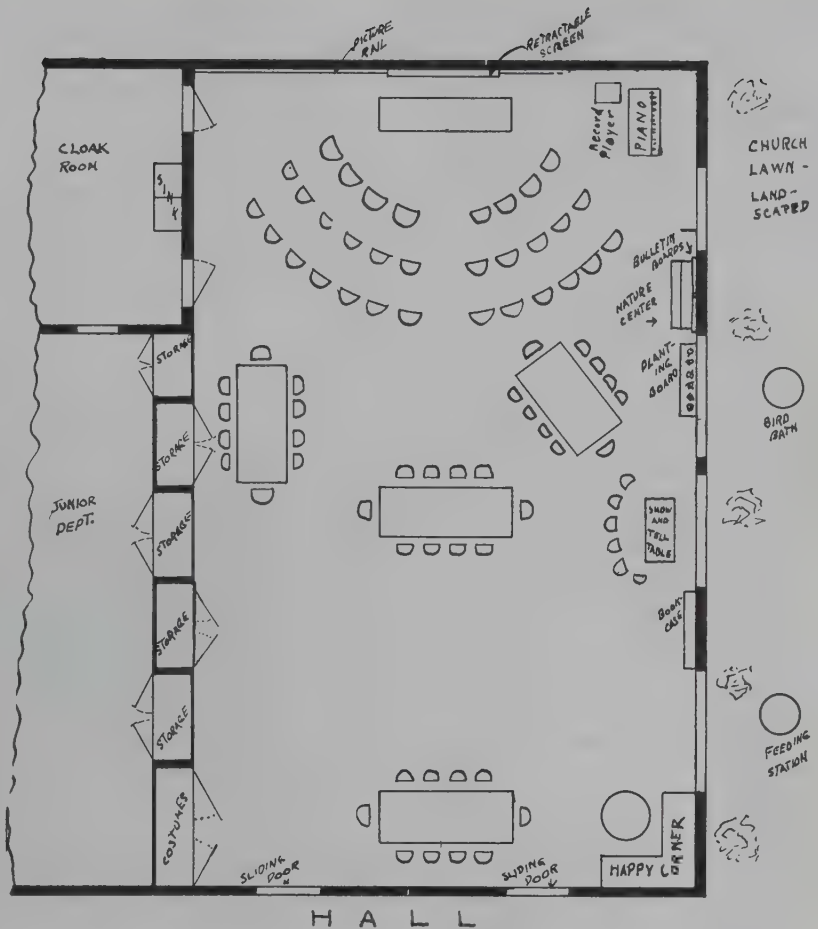
Primaries need attractive surroundings

Just now I am thinking particularly of the primary children. This is often called the period of middle childhood. It includes children whose ages are six, seven and eight years. In some church schools only the ages six and seven are grouped as the primary department, the eight-year-olds being in a separate class. This grading is preferred wherever possible because of the specific level of development of eight-year-old children. As we think of housing appropriate for the Christian education of primaries, we must take the children themselves as the measure by which all materials, all methods and every tool must be evaluated.

Primary children are at a fascinating age. They are eager, questioning and questioning, still learning to draw the line between fact and fancy, loving to imitate, suggestible and responsive. God is very close and very real to children, and the primary child, alert, keen, and with a capacity for religious experience, is a challenge to teachers. He is worthy of the utmost excellence in teaching and of the best equipment we can manage.

As I drove away from the church I had visited I could not forget the depressing sight which the primaries saw each Sunday and accepted as normal surroundings for Christian education. I said to myself, "This situation exists because the workers don't care enough to change it. They should accept the conditions as a challenge and see what they can do by resourceful initiative."

The room could have been improved considerably by repairing and painting the chairs, tables, walls and floors in cheerful colors. A few bowls of flowers and carefully selected religious pictures would have helped.



Arrangement of a Primary Room

This drawing follows the text description of an ideal primary room. The editors are delighted with many of its features. The most obvious fault to be found with this arrangement is the placing of the cloak room in the far corner from the door. Where could it be put nearer the hall and still not block entrance to the junior room or

make it necessary to use forced ventilation and artificial light? The doors to the storage spaces probably should be sliding doors, too.

How would you recommend arranging a primary room? Suggestions and drawings will be welcomed, and the best ones printed in later issues of the Journal.

"Throw rugs" of a washable material could have been used to advantage. The glare from bare light bulbs would have been softened by shades. Unity and orderliness could have been established with various interest areas in the room, such as a worship center or a browsing table. A new cabinet with labeled shelves, would have been a sight and time saver.

Look at an ideal room

The equipment in the smallest church does not have to be elaborate, but it must be carefully studied and planned. Where the feasibility of building a new educational plant is

out of the question it is still possible to adapt practically all of the specialized equipment and arrangements of the most modern church school department to a local situation. With this in mind, let us transport ourselves into a newly constructed primary unit.

Shortly before the church school hour, we walk down the ample hall and go through noiseless sliding doors. Here is something new. The sliding doors allow maximum use of wall space in the room and provide unhampered traffic in the corridor.

The room is bright and cheerful

and we are immediately impressed with the cleanliness and orderliness about us.

The room is on the first floor of the building and we are delighted to see how well the expert planting in the court beyond the broad, primary-height windows seems to be a natural part of the room.

Several children have arrived early and are busily occupied in the Happy Corner. Our eye is caught by the corner window and the plastic padded window seat which we notice doubles for storage. A table in front of the window has been arranged with books. A blond lad looks up at us over a three-dimensional viewer as we pass to the bookcases at the side of the Happy Corner and note the interesting titles.

A table containing a framed sign, "Show and Tell" comes next. Here the treasured objects brought from camp and home will be placed until each child is given an opportunity to display and explain his possession.

Down the wall we find a shallow, inside, built-in planting tray, with a drain leading off onto the lawn. With a sunny southern exposure several tiny plants are already peeping through the earth. A teacher is arranging a sign which reads "Petunias." How city children, raised in crowded apartment areas, love to plant seeds and bulbs and watch the miracle of growth, feeling themselves partners with God!

Beyond the planting board is the nature center. Here are finely reproduced prints of birds and animals on low bulletin boards. Below are shelves containing specimens of bird nests, tiny egg shells, bits of minerals and coral, a dried seahorse and a bowl of snails and fish.

We walk on to the music corner where the pianist is arranging her material on the piano. She tells us that the piano is kept in tune. There is an excellent phonograph with a record cupboard beneath, where the children select and play their favorite recorded stories and songs.

As we turn away, our attention is caught by a single, well-lighted picture standing on a portion of the long picture molding on the wall behind the worship center. It is one that illustrates the theme for the worship period. Nearby is the vertical picture cabinet with files for biblical, family life, child life, the church at home

and abroad, and other subjects. We notice a notebook which contains a more extensive listing of picture subjects available in the church library.

In the worship section of the room, a semi-circle of small, high quality oak chairs faces an attractive worship center with the words "Let the Little Children Come to Me" inscribed upon it. Careful children's hands are arranging a bowl of flowers. Above this we observe a permanently mounted screen which is available at all times for any films, slides or filmstrips which might be part of the program. We are told that the department owns its own slide-filmstrip projector, and the sound projector may be scheduled in advance at the Christian education office. A film guide of the resources owned by the church is in the department.

We are guided into the adjoining cloak room, and express surprise at such adequate facilities for wraps. We notice the boot tray for wet overshoes, and the generously spaced hat and coat hooks. The room is well ventilated.

Near the door is a double paint sink with hot and cold running water, where paint tins are rinsed, clay mixed, or flower vases filled. Beneath the sink is a built-in cupboard for the storage of fresh rags, vases, paint containers and brushes. It also holds a fresh supply of soap and paper towels, a short handled mop and a first aid kit.

Beside the sink are adult coat hooks and a tall mirror for the convenience of the teachers in the department. Our attention is directed to a wall cupboard where they store their purses and personal items during the church school period.

The superintendent leads us back into the main room and shows us where the departmental supplies are kept. We are amazed when sections of what had appeared to be a sturdy wall open to disclose spacious shelves and drawers. Here are stored the papers, Bibles, notebooks, hymnals, crayons, pencils, paper and general supplies.

We pause in front of a door in the storage wall which is clearly marked "Costumes." Of course! Primary children love to dramatize their stories. We look inside at the row of costumes, and the shelves containing boxes labeled "turbans" and "belts and ties." At one side we notice a

shepherd's crook and a roll of canvas that we strongly suspect can be turned into a Bedouin tent.

The storage wall is shared by the junior department, which has doors opening into it from the other side.

In response to our questions the superintendent tells us that this room is used during the week by the children's choirs, the Girl Scout Brown Troops, a den of Cub Scouts, and an after school Photographer's Club. It also houses a class of the cooperative weekday religious education program. Two afternoons a week the library is open for receiving and checking out books to primary children. We were certain that such a lovely room did not stand idle often during the week.

Since the rest of the children are arriving we seat ourselves in a far corner of the room and notice that they are going to their tables. These are folding tables which had been quickly removed from a rack in the cloak room and placed at various points around the room. We cast an approving glance at the sturdy, smoothly polished chairs. The teachers are waiting and each child, after hanging up his wraps, is put to work at once. Soon each group is attentively engaged in study activities. It is apparent that the teachers have been inspired to excellence in teaching comparable to the equipment provided.

It can happen to you

Now I have never actually been in a primary department with all the items found in this imaginary room. But such equipment is not a dream. I have seen much of it in the new churches which I have visited in the past year. Any church with leaders alert to the educational needs of the church school can adapt modern tools and techniques for its own particular situation. If one can not have a planting board, he can grow seeds in flower pots. A church library is within the reach of all. Good pictures are available at astonishingly low prices.

Educational standards and spiritual tone are raised if housing and equipment help rather than hinder the teaching program. Every effort should be put forth to make architecture and equipment of church school rooms as ideal as possible, as an aid to reverence, orderliness, and effectiveness in teaching and worshiping.

Helping Handicapped Persons Develop Faith

by Richard E. Lentz

This is the final article in the special series on the church's ministry to the handicapped, although other articles on this subject will, of course, appear from time to time. These eight articles, together with the check list on page 20, are now available in reprint form at 35c a copy from the Department of Publication and Distribution, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.

DOES ONE'S RELIGIOUS FAITH become involved in the struggle to master a handicap? Here are three true stories that illustrate three dimensions of the problem of faith for the handicapped.

They had been discussing his cardiogram. "I'm afraid, John, that you will have to change your whole way of life," the doctor summarized his diagnosis, "You see, your heart has suffered quite a bit of damage." The sympathetic physician left his patient. To the patient's patient wife John complained, "A heart cripple for the rest of my life! I can't take it! What have I done that I should be cut down? All of my life I've tried to live as I should!" But he must "take it" one way or another and from his Christian faith and the teaching and fellowship of his church, he ought to receive both interpretation of his affliction and support in his trial.

Recently a plane landed at the airport. From it attendants carried a young dentist lying paralyzed upon a stretcher. Poliomyelitis had stricken him while he had been on a vacation with his wife and three children. His hands might never again hold a den-

tal instrument. His pastor met him at the plane. What could a minister say under those circumstances? What is perhaps even more important, what can he do to help such families begin a new life in the knowledge and strength of God's love?

Our religion must have something to say to us in those moments when the ploughshares of life cut down to the bedrock of our existence, or what it has to say to us in our more successful, buoyant moments need not be taken very seriously.

Our third story comes from a maternity wing of a large city hospital. A mother of four days pleads, "But I want to see my baby." With sympathetic understanding, her obstetrician explains that the infant is misshapen—quite badly misshapen. Horrified and unbelieving the young mother protests, "No God of love would do that to a baby. I don't believe there is a God!"

Those of us out in the sunshine where children laugh and play might call that melodramatic. But parents of handicapped children, had you their confidence, would tell you of the strain which has been put upon their belief in God. It takes a durable faith indeed to look over the shoulder of a suffering or defective child and read the gospel of a loving God. And who can describe the problem the child himself has in loving God!

Religious faith is involved

These three illustrations emphasize the main reasons why religious faith is always involved whenever people become handicapped, or when handicap enters the circle of their deepest love.

In many instances there is a feeling of guilt associated with the handicap. This feeling is more severe, perhaps,

when the handicap appears in the life of one's child or another loved one than it is when the handicap is one's own. There are no perfect people nor perfect human relationships even between those who love each other deeply. Therefore, when one experiences a severe affliction, there always is sufficient awareness of moral imperfections to raise in one's mind the question: "Is this punishment for my wrongdoing?"

In the relation between parents and children on both sides there is enough of thoughtlessness and selfishness to give substance to searching self-examination when one's loved ones are afflicted. "Is Daddy sick because I was naughty?" is the problem of the children, and for the parents, "Are the sins of the father being visited upon the children?" The mental hygienist who deals with the problems of parents of handicapped children can testify to the almost universal question: "Are we responsible? Will society forgive us for having such a child?"

Religious faith becomes involved in the experience of handicap also because the experience usually assaults faith itself by raising doubts. Many persons have reported that not until they were blinded, paralyzed, or otherwise handicapped did they become critical of the religious faith that they had inherited from their parents or from the church. This critical examination of faith sometimes leads to the abandonment of faith. For some—especially children or young people—the experience of handicap may prove too great an obstacle to the development of religious faith. The crack-up of faith under the assault of handicap or the inability to "find God beyond it" may be due to our inadequate handling of the problem of suffering. We have tended to

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identify the blessing of God too exclusively with freedom from pain, with prosperity, with triumph, giving slight attention to those whose experience includes the opposites. A seriously handicapped child may actually interpret his differences from others as evidence of divine discrimination or caprice or as proof that there is no God. Unusual sensitiveness and patience are required to lead such children to faith in God.

Religious faith becomes important in handicap for another reason: religious faith is the supreme source of strength. From the days of the Apostle Paul to our own, persons whom the world has regarded as handicapped have given inspiring demonstrations of victorious living. Their lives are a demonstration of the power of belief in God.

Handicapped people do not need a different kind of religious faith. They only need a religious faith adequate for the problems of their daily life. And that is precisely what all the rest of us need. The latent weakness of our faith may never be known simply because we have never been confronted with any such severe test.

Religious faith is underdeveloped until it can hold to trust in God regardless of circumstance, believing that he expects the impossible of no one and that no life is so bereft as to

lack entirely opportunity for praise and service to him. The church's opportunity to help the handicapped develop religious faith is a part of her basic responsibility for helping all people develop religious faith sufficient for the eventualities of life. We have never established the maximum limit of the power described by Paul, "My grace is sufficient for you, for my power is made perfect in weakness." The Christian religion nowhere offers anyone self-sufficiency. Rather, it promises personal alliance with the Almighty. Without this "divine complement" all, regardless of their physical condition, are hopelessly handicapped.

Everyone must develop his own religious faith just as he must do his own growing. Others can only lend encouragement and share their experience. The Christian church and the most devoted religious leaders can only guide in the development of religious faith. They cannot compel or bestow belief. Let us consider ways in which the church may help in the development of faith by the handicapped and by all who may in the future become handicapped.

The church is a dependable fellowship

It is impossible to over-emphasize the importance of personal relation-

ships within the church fellowship. The small social meetings of the church groups offer an excellent opportunity to prove to people that, whatever their handicap, their place in the life and the affection of the church remains unaltered. A young war veteran returned to the Christian youth fellowship group of his local church. Their ready acceptance of him, crippled though he was, did a great deal to rebuild his morale. An eight-year-old, blind from birth, has been a regular member of a Sunday school class. Much of the cheerfulness of his disposition is due to this association with young friends.

Is this acceptance by people related to faith in God? Quite closely, indeed. If in the family of God as represented by his church, one experiences the truth that there are no unwanted children, no outcasts, or unattractive members, then he can quite naturally believe in God's continuing love for persons whom accident or illness has made ugly or helpless. By the cordiality of our welcome and the depth of our sympathy and interest, we can demonstrate that the church is a dependable fellowship in which all have a secure place of affection and significance, unaffected by any handicaps that may be theirs.

The church can offer rich sources

It is quite common for a patient who has successfully undergone radical surgery to help others understand the nature of their afflictions. In the church there could be the same sort of sharing of experience. In every congregation there are some who have achieved victorious faith in the face of serious obstacles, including handicaps. Without encouraging hypocrisy or immodesty the church can provide ways for them to share their experience and to bear witness to their faith so that others may profit by their mastery.

Five parents recently met in the home of their pastor. They had in common one problem: all of them were parents of children with serious handicaps. The guest on that occasion was a man who for thirty years had been a successful teacher of the largest men's class in that city. He quietly discussed with the parents, step by step, his adjustment to the birth in his family of a badly handi-

How to Use This Issue of the Journal

The Annual Index on page 38 will remind you of the many articles which have helped you through the past year. You may even want to re-read some. Many readers cut out the Index pages and bind them into a separate cover, in order to find articles in back issues quickly*

Your summer Sunday school teachers will enjoy Dr. Cavert's devotional article on page 3. Use it, too, for summer conferences and the first teachers' meeting in the fall.

You'll start plans this summer for a **religious drama program** after reading the two articles on page 4 and 6.

Teachers and officers alike will find food for thought and plans for the fall in Miss Storm's article on page 7, and other articles on pages 10, 15 and 21.

Official board members as well as teachers should read the last article in the handicapped series, page 20, and test themselves with the chart on page 21. (Reprints available.)

***Speaking of back issues**—do you know about the Journal MAGAFILE, which holds two years of copies in a fibre-board box? One box (2 years), 69c. Two boxes, \$1.00. We still have a few copies of the Children's work issue on hand at 15c each, 10 for \$1.00. And, incidentally, if you are in Chicago this summer, come and see us—we are right across the street from the Art Institute.

capped child twenty-five years earlier. One of the men said at the close of the conversations, "Now I know where he gets the power of his Sunday school lessons." Every congregation includes "heroes of faith" and they have "a fortune to share."

Throughout the entire program of the church, including the formal worship services and the study groups, special attention should be given to the needs of the handicapped. Incidental reference to their problems can be included at many points in sermon and lesson. Guest leaders who have handicaps may be utilized as worship leaders, speakers, soloists, or teachers. In these cases their services become personified resources of faith.

The church can make easily accessible for handicapped persons a variety of resources to be used in the deepening of their religious faith. Taking the church library as an example, books may be included that deal with many of the problems confronting handicapped persons. A wide range of biography will give the handicapped the opportunity to read of others' mastery over difficulties. This is particularly helpful for younger persons.

In planning this aspect of the church's ministry specialized equipment should be considered. Talking books, recordings of Bible readings, transcriptions of church services, and recordings of great religious music give additional help to those whose eyesight is impaired. Similar special material can be provided for the hard-of-hearing, for the aged, for the homebound child, and for elderly bedfast persons.

The church can show personal interest

Every person's struggle to maintain his faith in the face of handicap is in a sense an individual struggle. Apparent throughout the program of the church must be a personal interest in each individual. About a great preacher it was said, "Of every sermon he makes a personal conversation between himself and the listener." The preaching and the teaching of the church must permit an easy application by each individual to his own personal problems and situations. He must feel that the church knows how he lives and that the church understands his problem.



National Society for Crippled Children and Adults

No life is so bereft as to lack entirely opportunity for praise and service to God.

The ministry of counseling is one of the most effective ways of dealing with personal problems and individual needs. The minister's study ought to be the "first port of call" for persons facing problems arising out of handicaps. But the teachers in church schools and the leaders of the youth groups also must be willing and prepared to deal with personal problems in private conversations. The common criticism of the church by handicapped people is, "It doesn't have time for people like me." And by this they often mean that the leaders of the church are "too busy to talk quietly and leisurely with me about the problems I face."

Much of the soul's struggle that is incidental to handicap takes place in the privacy of the home or family circle and that faith may be lost or won ultimately within the home. For

the church this surely means at least that compassion and encouragement must follow the handicapped person into his home. Many of the resources about which we spoke earlier may need to be delivered to the home. There may be need for special services by church members to the home. These can be as prosaic as housecleaning or as inspiring as prayer. Faith in God is strengthened by the warmth of experience of faith in friendship and Christian devotion.

In summary, the Christian faith is not for fair weather alone. The requirements of life for all Christians include a depth and strength of faith that will hold in spite of handicap if it comes. In Christianity at its best one finds power not merely to survive an experience of handicapping but also to rise through it to more satisfying levels of faith.

What I Do

What My Church Does

by William C. Murphy

INDIVIDUALS representing varied fields have presented in a series of eight articles an interpretation of the place of handicapped persons in the church family and suggestions for the role the church can play in work with the handicapped.

The following check list may serve two purposes: present in outline form many of the suggestions already given, and provide a means of evaluating the work being done. Although no norms are available, it should prove of interest and value in determining what your church, and what you, personally, are doing in the field.

What My Church Does

Yes	No	
.....	My church accepts and encourages the participation of the handicapped and permits them to participate as members of regular groups.
.....	My church utilizes the handicapped as members of telephone committees and in other activities which can be done in the home as a means for helping them feel that they are useful to their church.
.....	In planning our parties, we make it a point to include some activities in which the handicapped can participate.
.....	We try to give the mentally retarded child and adult some feeling of success, through the giving of small duties to perform in the church.
.....	My church makes provision for the mentally retarded in its Sunday school, to provide a means for spiritual growth, and social development.
.....	My church in its group activities gives the handicapped person the fullest opportunity for self development.
.....	My church participates in the providing of religious services to hospitals, and institutions within its locality.
.....	My church helps hospitals and residential schools for the handicapped through material aid, service, and the providing of social and recreational activities.
.....	My church provides hearing aids placed inconspicuously throughout the sanctuary.
.....	My church has a ramp to help the old and infirm, cardiac and crippled, and railings to help them and the blind.
.....	Volunteer helpers are assigned to those handicapped who might need special care during the church services.
.....	My church makes provision for trans-

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portation of the aged, infirm, cardiac and crippled when needed.

..... Members of my church regularly visit the homebound.

..... We attempt to interest the homebound in simple hobbies and activities, particularly the homebound or hospitalized child.

..... My church provides leadership in the prevention of crippling accidents through education and its emphasis upon disciplined living.

..... My church has helped in the establishment of treatment centers for crippled children and special schools for the severely mentally retarded.

..... My church attempts to provide information about physical handicaps and interpretation of the needs of the handicapped.

What I Do

Yes No
..... I know the handicapped members of my church.

..... I am free from an attitude of uncritical
pity, and do not try to over-protect the
handicapped.

..... I accept and encourage the attendance
of the handicapped in the religious and
social activities of my church.

..... I know the resources available for the
crippled in my community.

..... I know the program of the Friends and
Parents of Retarded Children, Inc. in
my community and can offer counsel to
the parents of seriously retarded children.

I have visited the State Institution for the Feeble-Minded and the State Hospital for the Insane in my state and know the program being carried on there.

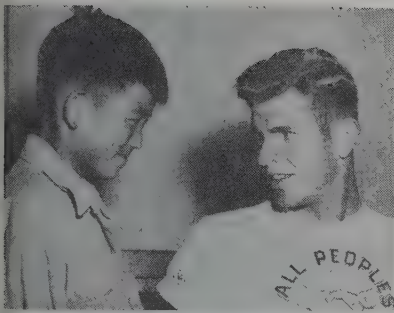
..... I know the Mental Health Clinic facilities available in my community.

..... I take an active role in the local and state mental health societies.

..... I regularly visit members of my church
who are hospitalized in state hospitals
for the insane even though they have
been away many months or years.

..... I often help to provide correct job placement for the handicapped by interesting parishioners and friends in the need.

..... I try to get to know individual handicapped students and persons by inviting them into my home for visits.



Jimmy Finds City Friends

Jimmy talks things over with Mr. Jack of the All People's Community Center.

Projecting World Friendship

THE DENOMINATIONS have united in selecting as their mission study themes for 1954-55 "The City" and "India, Pakistan, and Ceylon." Children, young people, and adults will be given opportunity in a great variety of ways to learn what the Christian church is doing in these particular areas to serve people in the name of Jesus Christ and to discover some of the needs which still remain to be met. For their use and study a full array of books, pamphlets, guides, films, filmstrips, pictures, and maps have been produced which will be recommended for use by denominational leaders.¹

Of this total graded program of educational materials the projected visual tools are an integral part. They are a very important part. In mission study the value of visual materials is enhanced by the fact that the subject matter is strange and unfamiliar to many of the learners. India, Pakistan and Ceylon are distant, and therefore unknown, lands to the average American Christian. No other instruments can make them quite so vividly real as those which are visual. To a large group of our rural and semi-rural people even the large American city is a comparative stranger, particularly when it comes to the day-by-day life and problems of modern city dwellers. Apart from actually living among them and learning to know the people themselves, nothing can convey these facts and feelings quite so well as audio-visual presentations.

Do not say, then, that films and filmstrips are only means of enter-

tainment. Do not think of them as "easy" programs to be used in order to save the effort of planning some other type of educational process. These which are being described here were planned as an essential part of a mission study experience and should be used that way.

The City

Three pieces of material have been produced for use in the study of the city.

City Story

A dramatic motion picture in black and white, this is the story of Betty Bates and her parents. The Bates family, typical of so many families in large cities, found itself confused and defeated by the problems of a huge, impersonal city and disillusioned about the opportunities they had hoped to find there. But *City Story* is also the account of a down-town church which discovered itself when it came to realize that it needed Ruth and Joe Bates and their daughter, Betty, as much as the Bates home needed the church.

City Story will be most useful for the purpose of awakening congregations to their opportunities in the changing areas of our larger cities. Used in a community interdenominational meeting, a church service, or a family-night gathering it would serve to stimulate further study and discussion in smaller groups with the use of the other types of study materials.

This 44 minute sound film is done in black and white photography and can be rented from your nearest film depository for \$12.00 a showing.

Dick's Discovery

This is a filmstrip illustrating the experiences of a teen-age boy who moves from a small friendly town to a large city. Young people of Dick's age group can see, as he did, that a large city has its exciting opportunities and also its disappointments and problems. They can discover, with him, that the Christian churches in the city are working to counteract the ills of the city and are places of fellowship and constructive activity for lonely young people.

This filmstrip, concluding with a series of questions, is intended primarily for discussion. Its use is closely related to the printed study materials for youth on this



India—My Country

The cross tells all who pass by that here is a Christian home in India.

theme. *Dick's Discovery* can be used in church school classes, evening meetings, summer conferences, or wherever a youth group can spend time discussing the questions it raises. It can be purchased for \$3.00, with a reading script, from your denominational bookstore or audio-visual outlet, or from the Friendship Press.

Jimmy Finds City Friends

This filmstrip introduces boys and girls to children of their own age who live in the city. As they follow Jimmy in his discoveries they will see how city boys and girls play and study and worship together. They will learn how Christian churches gather children of various races and backgrounds together into one happy fellowship.

This black and white filmstrip is to be used with printed script in connection with the printed materials on this theme produced for use with juniors, and its use is carefully described in those materials. Copies of the filmstrip, with reading script, can be purchased as above for \$3.00.

India, Pakistan, and Ceylon

Three pieces of audio-visual material have also been produced interdenominationally to help American Christians become more familiar with the life of their fellow-Christians in India, Pakistan, and Ceylon. In these lands of new national freedom and of ancient Hindu, Muslim, and Buddhist religions the Christian church has a most significant role.

Village of the Poor

This is a color motion picture which describes in beautiful simplicity what happens to three persons who happen into the loving ministry of a Christian village in India, Deenabundupuram. Ramathillium, a temple dancer, is nursed back to health and introduced to the Christian way. Bagianadan, a dispossessed farmer, is taught new methods of farming and given the ability to establish himself again through the kind assistance of an agricultural worker. Devidoss, an outcast shepherd boy, learns to read and finds his way into the fellowship of the Christian community.

(Continued on page 35)

¹A booklet describing these materials may be obtained from denominational headquarters, or from the Friendship Press, 257 Fourth Ave., New York 10, N. Y. Ask for leaflet describing materials on themes for 1954-55.



Primary Department

by E. Ruth Alden*

THEME FOR SEPTEMBER: *God's Plan for Living and Learning*

For the Leader:

Relationship and attitudes towards others occupy a large place in the life of a primary child. This is an opportune time to help a child realize that God expects us to learn how to live and work together in a loving and friendly way. To help a child understand how God wants him to act is the first step in developing Christian attitudes and skills of living.

This is the month when children return from vacation trips and go back to school. They have many happy experiences of seeing old friends and making new friends. All these experiences give opportunities to practice Christian skills in living.

In the pre-session work you will need three lined charts, one for the first session and two for the third session. Materials for making gifts for the teacher should also be available for the third session.

For session four a hectograph will be needed. These are available at a reasonable price in most stationery stores. Also hectograph ink and a straight pen with a speedball point. If the work is done in a weekday session the sheets may be mimeographed.

Hymns are taken from *Hymns for Primary Worship*, Westminster or Judson Press, unless otherwise noted.

1. School Is a Way of Learning

PRE-SESSION:

Have the boys and girls go through the picture file and find pictures of the way Jesus went to school and of boys and girls attending public school and church school today. Help them pair these into "then and now" pictures. Discuss how the two kinds of schools are different and how they are alike. Let the children choose the pair of pictures they like best and mount them to use in the worship center.

WORSHIP CENTER: The two pictures of the schools and a Bible opened to Luke 2:52

CALL TO WORSHIP: Luke 2-52

HYMN: "I Would Follow Jesus"

PRAYER: O God, help us at home, at school and at play to live like Christians. May we be kind and thoughtful and try always to learn as much as we can, Amen.

OFFERING MEDITATION: "Thy Work, O God, Needs Many Hands"

CONVERSATION AND PICTURE STUDY:

Why are you glad it is school time again? Will you be making some new

friends in school this year? What are some of the interesting things you will learn? Did Jesus go to school? What was his school like? We have two pictures here in the worship center. Each of these pictures shows a school room. Are these schools alike? What are some of the things that make them different? (Talk about all the pairs of pictures that the boys and girls found. Discuss the differences in teachers, sitting, books, the classrooms, and writing material.)

Do boys and girls go to any kind of school at church? (Talk about the Sunday school and vacation church school.) What do you study at church?

Why do we go to school today? Is that different from the reason the boy Jesus went to school? There are two kinds of schools in our country: the public school and the church school. Do we learn some of the same things at each place? What do we learn at church school that helps us at public school? What do we learn at public school that helps us at church school? Do you think the boys in Jesus' synagogue school learned some of these things?

You have told me many things you learn both at public school and church school. Let's make a list of all the things you learn both at public school and church school that helps you live happily with others. I will write them on this chart. (This should include: learning to read, share, play fair, talk to God, etc.)

HYMN: "The Loving Jesus Is My Friend"

CLOSING PRAYER: Dear God, there are many things we need to learn about working and playing together. Help us to learn these lessons well so that our school will be a happy place for everyone. Help us to do the hard things that make others happy. Amen.

BENEDICTION: "May the Words That I Say"

2. Learning to Make New Friends

PRE-SESSION:

Plans may be made for welcoming the new pupils into the department. By blue-printing or spatter painting, a card of welcome can be made for each child. If there are any covers left, make get-well and hurry-back cards to be sent to absent pupils. Boys and girls enjoy being remembered when they are ill or away. They like getting the cards their friends have made.

WORSHIP CENTER: Modern picture of friends playing or learning together, and with it a picture of Jesus calling a disciple to be his friend. The Bible open to John 15:14

CALL TO WORSHIP:

Leader: "Love one another."

Pupils: "You are my friends, if you do the things which I command you."

HYMN: "The Loving Jesus Is My Friend"

PRAYER: O God, help us to keep Jesus' rule for friends. Help us to "love one another." Amen.

OFFERING HYMN: "Thy Work, O God Needs Many Hands"

CONVERSATION AND RECALL:

Read together the chart of things we learn at public and at church school which was made last week. "As we have been thinking of some of the ways in which we can make our schools happier and pleasanter places for everyone, have you been reminded of some special thing that is hard for you to remember to do? It may be that you do not like to share your scissors or crayons. Or perhaps you forget to clean up your table or desk after you have cut out or pasted. Or perhaps it is hard always to be kind to younger children and to try to understand why they can't do all we can do.

STORY:

FRIENDS

Cynthia was lonesome. It was the first day of school and the school was a new, strange school in a town that was new and strange to Cynthia. Her parents had gone away on a trip and Cynthia was staying with an aunt. In her old home town she had many friends. She had looked forward to seeing them the first day of school. It was such fun to hear what everyone had been doing during the summer.

But now, Cynthia knew no one. She walked to school alone, entered the room alone and felt all those pairs of staring eyes looking at her.

Cynthia's heart beat right in her throat and an ache seemed to develop in her kind little heart. She was afraid to look up; she slipped into her seat as soon as she could. Perhaps it was the "afraid" feeling that kept Cynthia from being her usual happy self. If she had only been her usual happy smiling self, someone would have been sure to speak to her, but she just couldn't seem to smile.

A week went by and Cynthia was still very lonesome. She had not found any new friends in the new, strange school. Cynthia dreaded that second Monday morning very much but she knew she had to go to school, so she decided to hold up her head and pretend she did not care. That morning across the room a new little girl slipped silently into her seat. Her eyes were looking down and you could almost see her heart beat in her throat. Cynthia knew just how lonesome the new girl felt and instead of staring curiously at her Cynthia smiled her sympathy as the new girl looked up. At recess she talked to the new little girl.

"My name is Cynthia. I was new last week but now I am learning how things are done here," said Cynthia. "I would like to show you where things are. The teacher is very nice, you will like her."

Alice smiled for the first time that day. "Oh, thank you," she replied. "I feel so lost. You are nice to help me. My name is Alice." That day Cynthia found a friend and some of the lonesome feeling went out of her heart.

The next day Cynthia noticed how hard Clarabell worked to solve her number problems. She was so slow that it was always time to do something else before she was half through with her sums.

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"May I help?" offered Cynthia. "I can not tell you the answer but I can help you think how to do them. Sums are ever so much easier when two work them."

Long before Clarabell had solved her problems Cynthia had made another friend and a little more of the lonesome feeling went out of her heart.

The next day Cynthia saw one of the kindergarten boys in tears. "I have lost my nicest ball, the one my sister gave me for my birthday," he cried. His face was red from playing and looking. He was very tired and very sad.

"Sit down and rest while I hunt your ball," said Cynthia. "Maybe I can find it. I am good at finding things."

The boy looked at her a moment then dropped to the grass to rest. Soon Cynthia found his ball among the weeds. The smile he gave Cynthia was a shining smile. Of course Cynthia smiled back and the two were friends.

When Cynthia wrote her folks that night she wrote, "It's nice to have younger friends. He let me bounce his ball and says I'm swell."

As she finished writing she discovered the lonesome pain in her heart was almost gone. She began to feel very happy. The more Cynthia smiled and the more nice, kind things she did, the more friends she found. And the new, strange, town with its new strange school was beginning to seem almost as nice as the dear old town and school.

HYMN: "Friends of Jesus"

DIRECTED PRAYER:

Leader: Let us think of the friends we have enjoyed this week. Let us remember the fun we have had. Let us give God thanks for friends. Pray to yourselves as we are all quiet.

Silence

Leader: Let us remember the way our friends have helped us. Let us think of ways in which we are cared for by our parents and friends. Let us give God thanks.

Silence

Leader: Let us think of friendly things we have seen people do.

Silence

Leader: Let us think of some time when we might have been more friendly and loving and were not.

Silence

Leader: Let us ask God to help us be true friends even when it is hard.

Silence, followed by "Amen."

BENEDICTION: "May the Words That We Say"

3. Teachers Are Friends

PRE-SESSION:

Today the boys and girls will think about their teachers at school, gaining an appreciation of their teacher as a friend who is interested in them. Help them discover ways boys and girls can make things more pleasant for the teacher. Have two lined charts ready, one titled, "Ways My Teacher Helps Me," and the second one titled, "Ways I can Show Friendliness to My Teacher." Have the boys and girls think of the different "ways" that should be placed on the charts.

The boys and girls may then make gifts for their teachers, such as book markers or a mounted picture or a stand to hold a picture.

WORSHIP CENTER: Picture of Jesus teaching the people. Elsie Anna Wood's picture of Jesus teaching would be excellent. Her pictures always have children in them.

CALL TO WORSHIP: "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful." (I Corinthians: 13:4, 5, RSV) (Explain words and read again.)

HYMN: "The Loving Jesus Is My Friend"

PRAYER: O God, help us to act and think like friends of Jesus. May Jesus be able to count on us.

OFFERING HYMN: "Thy Work, O God, Needs Many Hands"

CONVERSATION AND RECALL:

(Have the boys and girls retell the story of Cynthia in session 2.) Do you ever have a chance to be helpful and friendly as Cynthia was? What are some of the things you can do for a new child who comes to your class? Who else will help him? Yes, the teacher will. How does a teacher help? (Read list.)

Most of the time boys and girls never think to thank their teacher for all the kind and helpful things she does for them. Sometimes boys or girls will show their teacher that they are glad she is so good to them by the things they do. Can you think of some ways boys and girls could show their thanks to their teacher? (Let the boys and girls suggest many ways to show their thanks.)

STORY:

STAYING AFTER SCHOOL

Kenneth sat at his desk with a pout on his lips. He just couldn't understand Miss Price, his teacher. All the kids were building a fort in the vacant lot after school and here he sat. Sure, he hadn't finished his work in arithmetic; he had nine more problems to do. But a fellow can't always get everything done. But now instead of working he sat and poked holes with his pencil in the arithmetic paper. Miss Price seemed not to notice for a little while but at last she walked back to Kenneth's desk.

"Finished your work so soon?" she asked with a smile.

"O.K. go ahead and smile," thought Kenneth, "You know very well that I haven't finished." But all he really said was, "No Ma'am."

Miss Price looked down at her pouting pupil. "Kenneth is a bright boy," she thought, "but he never finishes the things he starts. It's too bad to form a habit like that when you are young. Men who never finish their work can't keep jobs." Out loud she said, "Kenneth, why do you think I kept you after school?"

"Because I didn't finish my work," answered Kenneth.

"Why didn't you finish?" asked Miss Price.

"I just didn't have time," answered Kenneth.

"You were not in your seat most of the time when I had the other reading groups," Miss Price reminded him.

Kenneth knew this was true. Most of the time he had been planning the fort with his friends. His friends had talked only a little while but he had taken most of the morning.

"Kenneth," said Miss Price, "do you think I am keeping you here because I need to learn to finish my work or because you need to learn this lesson? I was going on a shopping trip with Miss Hansen but I stayed for you."

Kenneth looked up in surprise. He had never thought that Miss Price might be missing something she really wanted to do to help him. Suddenly he didn't feel

mad any more. Besides, why should he be angry with Miss Price? He really should be mad at himself.

"If I hurry can you still go?" asked Kenneth.

"Some other day," smiled Miss Price.

"Say, she's not mad at me even though I've been acting like a dummy," thought Kenneth.

In no time at all the problems were completed correctly and Kenneth smiled at his teacher as he left the room. "Miss Price is a real good friend," he thought.

GUIDED PRAYER MEDITATION:

Leader: Let us close our eyes and think of our school room. Ask yourself "How can I help make my classroom a better place?" Ask God's help.

Silence

Leader: Think of your teacher. Remember the many kind and helpful things she does. Ask yourself "How can I help her?" Ask God's help.

Silence

Leader: Hear our prayer, O God. Help us to remember to be helpful all of the time. May our room at school be as happy a place as we can make it. Amen

HYMN: "I Would Be True," in *Singing Worship* and many youth and adult hymnals

BENEDICTION: "May the Words That I Say"

4. Living and Learning at Church School

PRE-SESSION:

Lead the boys and girls to think of their church school and make a list of "Standards" for the coming year. Have some type of hectograph, hectograph ink, pen, and duplicating paper ready. Print the "Standards for Our Department" with the hectograph ink as the boys and girls suggest them. Also make a list of "Things We Would Like to Learn This Year." These can be run off as the boys and girls make a folder in which to paste them. Spatter paint covers or stencils cut in color are quick ways to make beautiful covers.

The two inside pages can be bordered and the "Standards" pasted on one side and the "Things We Want to Learn" on the other side. These will make an excellent contact with the homes. A large copy of the "Standards" may be placed in the room for future reference.

WORSHIP CENTER: Hofmann's picture, "Christ Among the Doctors"

CALL TO WORSHIP:

Leader: "Thou shalt love thy neighbor as thyself."

Pupils: "Let all that ye do be done in love."

Leader: "Ye are my friends, if ye do things which I command you."

Pupils: "Let all that ye do be done in love."

HYMN: "Our Church Helps Us to Worship God"

PRAYER: Dear God, we thank thee for our church school and for our public school. We are glad we are going back to school where we can learn many new and harder things. Help us to grow wiser as Jesus grew. Amen.

OFFERING HYMN: "Thy Work, O God, Needs Many Hands"

CONVERSATION AND RECALL:

Most of us are here at church school this morning because we want to be here.

Last week we talked about teachers. They, too, are friends who work for us. Can you think of friends here at church who are working for us?

What do we want to learn in our church school? (Read the list made earlier.) What can we do to help? (Read standards.)

When Jesus was a little boy he didn't go to church school as we do. Do you know why? In those days people who worshiped God went to the temple or to a synagogue and boys did not go to the great temple until they were twelve years old. How many of you have been away from home over night? It was fun planning the trip, wasn't it? I should like to

tell you about Jesus' visit to the temple. This visit was far from his home so he had to be away over night, too.

STORY: "Jesus in the Temple." Tell the story (Luke 2:41-51) with as many flat pictures as you can collect.

PRAYER MEDITATION: Oh God, we are glad we can come to church school to learn and to share. Help us to find many ways to make the time spent in thy house happy and worthwhile for ourselves and others. Amen.

HYMN: "When Jesus Was a Little Boy"
BENEDICTION: "May the Words That I Say"

songs they sang are in our book of Psalms. We, too, can worship God with these same words.

RESPONSIVE READING:

(The following choral arrangement of Psalm 121 may be typed or written on a chalkboard for the juniors to read together.)

Leader: I will lift up my eyes to the hills.

From whence does my help come?

All: My help comes from the Lord, who made heaven and earth.

Leader: He will not let your foot be moved, he who keeps you will not slumber.

All: Behold, he who keeps Israel will neither slumber nor sleep.

Left Half: The Lord is your keeper; the Lord is your shade on your right hand.

Right Half: The sun shall not smite you by day,

nor the moon by night.

Leader: The Lord will keep you from all evil,

he will keep your life.

All: The Lord will keep your going out and your coming in from this time forth and for evermore.

OFFERING SERVICE:

Leader: When Moses was about to seek gifts for the tabernacle church, it seemed to him that God spoke to him in these words, "Speak to the people of Israel, that they take for me an offering; from every man whose heart makes him willing, you shall receive the offering for me." Let us make our gifts to God also.

Offering Response: "We Give Thee But Thine Own"

2. We Worship Through Remembrance

WORSHIP CENTER: As suggested for previous service.

CALL TO WORSHIP:

"Come, let us go up to the mountain of the Lord,

to the house of the God of Jacob;

that he may teach us his ways

and that we may walk in his paths."

(Isaiah 2:3, RSV)

HYMNS: "All things Praise Thee, Lord Most High," or "Praise to God, Immortal Praise"

STORY: "Be Still, and Know"

The Mercer family was gathered in their darkened living room, all eyes focused on the white screen Father had set up. Little Timmy was as quiet as Beth and Al, his older brother and sister. For the family was to have their first viewing of the pictures Father had taken on their vacation trip to the west.

How exciting it was! As soon as a familiar scene flashed on, everyone had something to say. There was the first view of the mountains. Living on flat mid-western prairies, they had not been prepared for the majesty of the great peaks rising against the sky. In Father's lovely color slide, the streaks of snow against the gray sides of the mountains could be clearly seen.

Here was the sight of one of their camps. The Christmasy looking fir trees almost hid the cabin. Al recalled how cold the water was when he took off his shoes and stockings and boldly went wading.

"You would go in," exclaimed Beth. "We told you it would be cold."

"I know," answered Al, "I nearly froze my toes, but I didn't want anyone to know."

Junior Department

by Mabel Brehm*

THEME FOR SEPTEMBER: *We Worship Thee*

For the Leader:

The services for September recognize that this may be a time of beginnings in the department. Boys and girls are becoming familiar with new teachers, new friends, and for some of them this will be a new department. Familiar hymns are suggested, and the Bible is used so that those who may be having their own Bibles for the first time may share in the services. For those times when the Bible is to be read to the group by juniors, the leader will wish to have a brief practise, to be sure that all words can be pronounced and that the meaning is clear to the reader.

Each of the services may be used by itself without the sequence of those before, except the final one. This service would be most helpful if it followed some discussion of worship on the preceding Sundays.

Hymns suggested are from *Hymns for Junior Worship and Singing Worship*, and are found also in other hymnals.

1. Worship in Ancient Times

WORSHIP CENTER: The open Bible, with fall flowers. The picture, "I Will Lift up Mine Eyes" by Taylor may be used in the background.

CALL TO WORSHIP: Psalm 108:1, 3, 4

HYMN: "For Man's Unceasing Quest for God"

SCRIPTURE MEDITATION:

Leader: We are reminded in our hymn that the men of ancient times sought to learn about God. As they searched they found there were certain places and times when they felt very close to him. At those places and times, it seemed as if they understood what God wanted them to do.

There is a very old story in the book of Genesis. It tells about the leader, Abram. He had left his own country to pioneer in a strange land. He had gone

because he believed God wanted him to do so.

When he reached the new land, he felt God's presence very strongly. He decided to stay. And to remember that place and his feeling that God was there, he built an altar. This is the first record we have in the Bible of men selecting a certain place where they felt they could worship God. Probably Abram and his family returned there many times. It was a reminder to them of God's presence.

An older Junior may read: Genesis 12:1,4-8

Leader: Another ancient tale tells of Abram's descendant Jacob who slept outdoors and dreamed of God. Jacob, also, wished to remember the place where this wonderful experience had happened. He made a place of remembrance by setting up a stone pillar. Others who came by later would know that he had felt God's presence there, and they, too, would worship. Listen to what he said:

A Junior may read: Genesis 28:16-19

Leader: The Hebrews were nomads, wandering from place to place, stopping to live where the grass was rich and deep and the water sweet and abundant to take care of their flocks. It was many years before they were settled enough to have a building in which to worship.

But under the leadership of Moses, they built a tent church, or tabernacle. The people shared of their possessions that it would be beautiful and worthy of their God. Listen to some of the directions for it, as the book of Exodus describes them.

A junior may read: Exodus 25:1-8

Leader: After many years, the Hebrews were a strong nation. They had a king, David, whose brave deeds made them very proud. They wanted a permanent place where they might worship. They built a great temple, so beautiful that travelers came from all over the world to see it.

For many years, it was the beloved worship home for all the Hebrew people. At festival times each year, they came from the distant places of their world to worship together at the temple in Jerusalem.

The temple was set on a hill. As the travelers approached the hill and looked up at the shining, beautiful house of worship, they burst into song. Some of the

*Wife of minister, First Congregational Church, Des Plaines, Illinois.

They exclaimed and laughed over slide after slide. Then they grew quiet. Here were the pictures of their most thrilling adventure, the climb into the mountains to see the great trees in California.

Beth drew her breath in quickly as the pictures on the screen recalled the curving, hair pin turns of the mountain highway. She had been scared! Another picture showed the boiling mountain stream that descended beside them as they climbed. Higher and higher they had gone.

"This is the last I have of the climb up," announced Father, as he showed a slide of rare mountain flowers with mother's face in the middle. "Do you remember, we ran into a rain storm about then?"

Beth remembered. Could any of them forget? There was the narrow road, shiny black and slippery looking. The mountains reached high on one side, but on their side of the road there was the sheer down slope of a mountain valley, separated from them only by a guard rail. Every time they came around a bend, they had looked hopefully to see if the top of the mountain would be revealed. It had been a long climb.

Then, as suddenly as it began, the rain stopped. The sun came out, chilly but bright. Leaves of the roadside shrubs gleamed with water and sun. The ranger guard at the entrance to the park welcomed them, and they moved on into the great trees.

It was not until they had parked the car, and could stand beside it, that the Mercers really saw the giant Sequoias.

Father flashed on the slide which recalled it to Beth as vividly as if a door had opened into a familiar room. The odor of mingled mountain air and wood smoke tingled her nose again. The great trees! How tremendous they were! There the Mercers stood, tiny dwarfs against the shaggy red trunks.

Beth remembered that one had to put his head back and look high to see where the branches began. Most vividly of all, she recalled the silence. How still it was! Other cars were about, people moved and talked, but their voices and movements were muted. It was something like a moving picture when the sound went off. Did the immense trees absorb the sound? Beth could not be sure. But she remembered the words that had come into her mind, and the feeling deep inside of her.

"Be still, and know that I am God." She was in the presence of something that was much more wonderful than anything that men could make, with all of the power that they possessed. It was proper that everyone should be very quiet, and listen to his voice in the stillness. Here one felt God's power, and knew that by being quiet some of it would come into you, too.

"This is the last of the pictures that have come back from developing," Father said softly, moving to turn off the projector.

"Leave it on just a minute longer," begged Beth, "I want to remember this one." Beth did not continue aloud, but she was thinking, "This is my worship picture. I am going to remember it, and the feelings I had, very often."

PRAYER: O God, we thank thee for times when we feel close to thee. Help us to use all the lovely things that happen to us to remind us of thee, and to recall to us thy great plans for the universe, and our part in that plan. Amen.

HYMN: "This is My Father's World"

OFFERING SERVICE:

Leader: "If you love me, you will keep my commandments." "Love one another." "Give, and it will be given to you, good measure, pressed down, shaken together, running over."

Response: First stanza, "All That's Good, and Great and True"

3. With Other People

WORSHIP CENTER: If a picture of suitable size showing people worshipping at church is available, use this.

CALL TO WORSHIP: Psalm 111:1

HYMN: "O Worship the King"

STORY:

THE CHURCH IN A WINDOW

When Juan and Pedro's parents announced they were moving north to Chicago, the brothers were very excited. They had never lived in a large city. All

their lives had been spent in the ranch country just across the border from Mexico.

Mr. Gomez, their father, had not been north, either, but friends had written that the great steel mills needed workers, and that year round jobs were available instead of the seasonal farm labor he had always done. Like all parents, Mr. and Mrs. Gomez wanted better chances for their children than they had had. In Chicago, the boys could attend school all the year round. So the family packed their possessions in an old truck and headed north.

The first days in the big city were very exciting for Juan and Pedro. While Mrs. Gomez and the small sisters spread their scanty possessions around the rooms of the small apartment, the boys wandered up and down the streets. For hours, they

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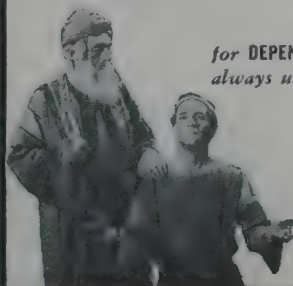


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stared into the store windows. They were fascinated by the big shiny windows and the wonderful things behind them.

In the late summer twilight, crowds of boys of their age gathered to play in the streets. A half broken bat and a baseball were the center of one group. Juan and Pedro watched, but no one spoke to them. Then a ball whizzed by Juan's head, very close, so that he was startled and jumped in fear. The boys on the street burst into loud jeering cries. Juan and Pedro turned and ran for home.

After that, they did not go out on the streets so often. Whenever they did, someone was sure to yell, "Fraidy cats! Look out! Your ears'll get cut off." Juan and Pedro were as brave as any nine-and-ten-year-old boys, but they felt very alone and friendless in that jeering crowd.

Mrs. Gomez was busy with the house-keeping and the small sisters. At the same time she kept an anxious eye on the two brothers who had always been such good friends. When Sunday morning came, she looked at them. "Boys," she announced, "I hear church bells not so far away. You shall put on the clean shirts and discover a church for the family. By next Sunday we should all be able to go."

Juan and Pedro looked out the window. There was a Sabbath quiet on the streets. The gang of boys was not in sight. They did not protest as their mother examined ears and necks and laid out the clean shirts. But, even though the feared gang was not around, their steps lagged as they descended the wooden stairs.

They had seen the church. It was large and awesome looking. Juan and Pedro had never seen a church like it before. On one exploring trip they had peeped inside. There was a great sea of seats, and dim light came through large colored windows. The room was full of queer shadows.

They had seen ladies and men in handsome clothes going in, boys with hats, and little girls with gloves and bright purses dangling on their arms.

As they got within a block of the church their steps lagged more. Finally Pedro stopped. "Juan," he said, "that church is not for us. For many people it is good, I am sure. But for us it is too different from our little mission church in the south. Let us look some other place."

Juan gulped with relief, and nodded. Inside, he felt the same. With one mind the boys turned to the side street instead of going straight ahead. They would search for a smaller church.

On this new street were many more of the big glass windows. The boys had not explored here before. They stopped and pressed their noses against one. To their great surprise, instead of looking at shiny bicycles and coasters and tools, they were looking at people attending church!

A group of people were seated in chairs facing a small altar with a red cloth on it. They stood to sing a hymn. No one was dressed up. It looked comfortable, and the people seemed like their friends in the south. The leader was a Spanish American, too.

While the boys still stared, a friendly man came to the door, and beckoned them to come in. He showed them to seats, and put hymn books in their hands. "Be sure and stay afterwards," he whispered. "I want you to meet our boys club director."

That was the beginning of many good things for the Gomez family. The little mission church was there to show Christian fellowship. The minister came

to see the family, and invited them to share a meeting in a neighbor's apartment where they talked over the problems of living in a strange city. The mothers' club invited Mrs. Gomez to come to its meetings, and to bring the baby to the Well Babies clinic. The Boys' Club was made of boys Juan's and Pedro's age. Their baseball team played on the vacant lot next door, a lot that all the parish had shared in cleaning up. The little girls were welcomed to Sunday school classes. One little sister proudly became a Brownie!

No longer did Juan and Pedro have to watch the street gang play ball and be left out. Each afternoon after school they were a part of the mission church "gang." And each Sunday they proudly led the Gomez family to the church that met behind the big glass window.

PRAYER: We thank thee, O God, for churches that help to make people of all kinds and backgrounds feel at home. We are glad to be a part of that fellowship. Help us to find ways in our own community to make the stranger feel at home and the newcomer a part of the fellowship of Jesus' followers. Amen.

OFFERING SERVICE

CLOSING HYMN: "Long Ago, the Friends of Jesus"

4. We Worship Through Prayer

WORSHIP CENTER: A picture of Durer's "Praying Hands" may be used. Add fall flowers or lovely leaves.

HYMNS: (1 or 2 stanzas of each) "Holy, Holy, Holy," and "My God, I Thank Thee"

LEADER:

We may worship God in many ways. We remember him when we think of the beauty he has created in the world about us. We worship him in the fellowship of the church, and when we are with people who feel as we do about him. But we find men worshipping God when all of these

things are missing. People turn to him with the words of prayer when they are alone when they are in trouble; when they are starting new work; or when they feel so happy that they need to share their feelings.

Our Bible records many times of prayer. Let us hear of some of these times. As we listen, let us be thinking of what we would include in a prayer that would have meaning for us here in our department as we begin a new church school year.

SCRIPTURE READINGS:

Juniors may read the following references.

I Kings 3:5-12a. The prayer of a king.

Psalms 61:1-3. A prayer for when we are afraid.

Psalms 138:4,5. A prayer of praise.

Matthew 5:43-45. Jesus' directions about those for whom we should pray.

Luke 23:24. One of Jesus' greatest prayers.

PRAYER:

After these prayers or directions about prayer have been read, the leader will help the group form a prayer which can be used by them in the church school, or at home. It may include praise of God for his goodness to us as we enjoy the beauty and wonder of the world. We may express appreciation for our house of worship. There may be the desire for an understanding mind, as classes begin to explore new materials about the Christian faith. It should include recognition of the times when it is hard for us to pray for people who have injured or been unkind to us and remembrance of them, and forgiveness for the times when we fail to live up to the best that Jesus has taught us about a good and happy life. It may include the aspiration to be growing in all of these ways.

Conclude by having the group read together the prayer which has been composed.

OFFERING SERVICE

HYMN: "O Master of the Loving Heart"

Junior High Department

by Charlotte C. Jones*

THEME FOR SEPTEMBER: *New Adventures*

For the Leader:

This month rounds out a year's worship together, closing with new beginnings, to be paradoxical,—with new goals and new adventures. One final word, therefore, as to the nature of worship. It should always be composed of two parts, taking in and giving out, as with the heartbeat of nature and man; indeed, of all life in the universe. Jesus recognized this and gave us the example of going apart, into the hills, in order to restore his soul at the great source of spiritual strength before going back to the market-place to share with men.

So our theme for September, the turn-

*Author, pastor's wife, the Claremont Community Church, Claremont, California.

ing of the year's last season, might be based upon the thought of a forward look, motivating the work of the year ahead with worship following out the ideals and decisions arrived at during the summer's period of re-creation.

Use symbols of the summer in your worship centers: shells from the seashore abalone or conch for the greatness of God; manbanita or other interesting branches as symbols of strength; flowers to recall some of the loveliness of nature. These are reminders that God who touches earth with beauty can mold us in like fashion. For the first Sunday, an arrangement of a hammer and saw or other tools would be reminders of the sacredness of work. An open Bible below the cross may also be used.

All hymns are found in *The New Hymnal for American Youth*, Revell Co.

At Work

CALL TO WORSHIP:

Sing unto the Lord a new song;
Sing unto the Lord, all the earth;
Sing unto the Lord, and bless his holy
name!"

HYMN: "Hail the Hero Workers"

OTHER HYMNS: "We Bear the Strain of
Earthly Care," (by Ozora Davis, the
boy who was an expert telegrapher at
fifteen, and became a seminary president,
as told in the services for August);
"God Who Worketh Hitherto"

STORY:

THE YOUNGEST 'PRENTICE

"Mukhtar, Mukhtar!" called the Shakir,
the head carpenter. "Come here! We
want more paint brushes."

It was nearly noon on a bright summer
morning; the sun was blazing overhead
in a dazzling sky. Already the men
had been hard at work for many hours;
soon would come the welcome rest. But
just now all were busy, hurrying up and
down ladders carrying stone or mortar in
bods, as others laid the massive walls of
the new building of a school in Turkey.
They were trying to have it ready for the
opening in early fall.

Mukhtar's face clouded; he had been
hoping he would not have to make
brushes for the painters again but could
go to work with tools. Then he remembered
the teacher had said on Sunday
that Jesus was a carpenter's 'prentice
once; perhaps he had to make paint
brushes, too. So Mukhtar tucked a pair
of shears into his broad belt and darted
off. Before long he saw a number of
donkeys coming down the street, each
carrying two loads well balanced and each
switching ears or switching tail to keep
off the flies.

Very quickly Mukhtar was in among
them, carefully dodging the sharp little
hoofs. There was a flash in the sunlight,
a clip of the shears, and a great bunch of
hair was transferred from the end of a
donkey's tail into the boy's blouse.
The good-natured driver noticed it and
called out, "Have you no beard of your
own that you must make one from my
donkey's tail? Only wait, my son, and
yours will grow!"

At last Mukhtar had enough, and
climbed back up the hill to the school,
very hungry and tired and hot. But
the master carpenter was pleased at the
fine supply he had brought back, and
told him to sit in the shade to eat bread
and grapes before beginning the job of
gluing the new hair into the brush
handles and clipping off the ends to
make them smooth and even.

Mukhtar hated the painstaking task,
but he worked very hard at it nevertheless,
wondering if he would ever get to be
a first-class carpenter like Jesus, and
thinking about his big brother, Muggerditch,
who was driving nails into the
floors of the building to help support the
family.

The fifth brush was just finished when
a great commotion arose. Mukhtar
noticed men running toward the windmill
which supplied the school with precious
water. He hurried over to see what was
the matter. The tank was leaking, it
seemed, and somebody must climb up to
fix it. But nobody wanted to. There was
old Bedros, who could walk the edge of
the highest wall without flinching, but
he shook his head as he looked at the
slender iron frame, swaying slightly in
the afternoon wind. "To climb a stone
wall is one thing," he said, "but to trust

one's weight on that spider web is another."

Even the master carpenter who, like his
men, was unused to slender steel frame-
work and did not know how strong it was,
proved unwilling to go up. "I am too
heavy," he explained, "I don't want to
hurt the mill. But one of these younger
lads—"

"I wish Muggerditch were here,"
thought Mukhtar. "He would dare go up.
So would Jesus the carpenter. Then why
shouldn't I, if I want to be his kind of
carpenter?"

The youngest 'prentice stepped boldly
forward. "I'll go," he said, and immediately
tucked up the long striped coat and
began the climb, the can of solder and
tools in his red cloth belt.

The watching crowd below looked on
anxiously, as the open ladder shook with
the gusts of wind. Mukhtar held his
breath, too; he knew nothing of the
strength of the high steel frame, and it
shook more and more with the motions
of his climbing. But he clenched his
teeth and crept on. "It's for your honor,
O Jesus, the Carpenter!" he said.

At last the tank was reached, and
Mukhtar sat on his unsteady perch until
the soldering was done. There was only
one small leak where a bolt had sprung.
An expert ironsmith must come sometime
to mend it properly. But meanwhile the
precious water could not be wasted. It
took only ten minutes, though it seemed
much longer, to patch it for the time and
slide down.

He was greeted with cheers, and as the
crowd of workmen gathered about him,
Muggerditch came up, too, his face one
big smile. "Good for you, little brother,"
he cried. "I was inside but I heard what
you did, and it was done like the Master-
builder himself!"

"No, Muggerditch," said Mukhtar, "the
master-builder wouldn't go up."

"I didn't mean the master Shakir," said
Muggerditch, "but you know we have
another Master-builder—Jesus."

"It was for his honor I did it," replied
Mukhtar.

Just then Shakir, who had been thinking
hard, came over and said, "That was well
done, my boy. No more making paint
brushes for you. You are ready for some-
thing higher. Tomorrow I shall put you
to work with the tools."

BENEDICTION: (Let pupils write this,
based on the theme; as, "May the ex-
ample of Jesus, the Carpenter, inspire
us anew as we go about our tasks this
week.")

2. In School

CALL TO WORSHIP: As for first service

HYMNS: Call attention to some of the
less familiar hymns by great poets, hav-
ing the verses read. The group may
wish to learn these: "Jesus, Thou Di-
vine Companion," by Henry Van Dyke;
"We Know the Paths," by John Drink-
water; as well as the prayer hymn, "O
Son of Man, Thou Madest Known."

STORY:

MR. TOIL

(One of our great authors, Nathaniel
Hawthorne, has given us a very interesting
story, which might provide some good
ideas at this time of the year. It goes

¹Retold from a story in *Here and There Stories*,
by Isabel M. Blake, Congregational Education So-
ciety, Dept. of Missionary Education, Boston,
Mass. Printed in *Junior Worship Guide*, C. Jones,
Pilgrim Press, Boston & Chicago.

something like this.)

Once upon a time there was a boy who
did not like to go to school because he
thought his schoolmaster was too strict.
In fact, so strict was this master and such
an old wrinkled face did he have that
he went by the unlovely name of Mr.
Toil. All day long he sat at his desk,
looking soberly down at the pupils. Or
he walked about to see that they did not
whisper or fool away their time, but
studied diligently every moment. Indeed
unless his pupils obeyed the rules and at-
tended quietly to their lessons, they would
have no chance at all to enjoy a peaceful
moment in the room of Mr. Toil.

Now this was not at all to the liking
of the boy who did not care especially for
school. So he up and ran away! He had
not gone far, however, when he met a
stranger on the road. "Good morning, my
lad," said this man. "Where are you
going on this fine day?"

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The boy hesitated, but then he told about Mr. Toil—how hard the old man made his pupils work, and how he himself was running away to have a good time where he wouldn't have to obey any rules.

"Then I will go along with you," said the stranger, "for I, too, have had a good deal to do with Mr. Toil, and I should like to find a place where he was never heard of."

So together they went along the road. Now it was not long before they came to a field where some haymakers were working. That must be great fun, thought the boy—raking up the sweet hay and piling it into great mounds out here in the sunshine with the birds singing all about—much better than sitting in a dismal old schoolroom, studying. So he ran to climb over the wall, but just as he did so he caught sight of the man who seemed to own the place and who was working fastest of all.

"Oh, run quickly," the boy said to his companion, "before he catches us!"

"Who?" asked the stranger at his side. "Why, Mr. Toil, the schoolmaster! Don't you see him over there among the haymakers?"

"Don't worry," answered the other, "that isn't Mr. Toil, the schoolmaster. That is only one of his brothers who was brought up a farmer."

The boy breathed more freely at hearing this, but still he was glad to get away from the field. It wasn't long before they came to another interesting place by the roadside. Here a new house was being built. What fun it would be to handle all those tools, thought the boy, and cut up boards like that! But just then he noticed the boss on the job, and again started to run away.

"Don't you see him there?" he asked. "That surely is Mr. Toil,—just as sure as you're alive!"

"Oh, no," was the reply, "that's not Mr. Toil at all. That's only another brother of his who resembles him rather closely."

The boy was beginning to get a bit nervous by this time, but suddenly he forgot all about Mr. Toil, for down the street came a company of soliders marching to the cheery sound of a brass band. How fine they looked in their new uniforms! Then an idea popped into his head. He would be a soldier, too; then Mr. Toil

would never dare touch him.

"Quick step, forward march!" shouted a stern voice just then. It made the boy jump pretty near out of his boots!

"Oh, oh!" he cried in dread, "that's Mr. Toil's voice! And there he is, right at the head of the company!"

"Why, no, my lad," explained his companion, "that's only another of the Toil boys. He's been in the army."

"Well, I've had about enough!" decided the boy. "If everybody we meet is going to remind me of Mr. Toil, I might just as well go back to the one I know best of all."

"Yes, I guess that's a good idea," agreed the man, "and look here, — here's your school now!"

For they had been walking in a circle and were right back where they had started. "I might just as well go in, too," added the stranger, "no use dodging unpleasant people or duties. They're bound to turn up again, sooner or later."

And there was something in his voice, although the boy hadn't noticed it before, that sounded familiar. Looking up, he saw to his great surprise it was none other than Mr. Toil himself. He had been with him all the while!

"Well," laughed the boy, "this is one on me! I never supposed you could be such good company. Anyway perhaps it's just as much fun to be doing something after all."

"Much more," was the brisk reply. And in they went, together.

3. Looking Ahead

HYMNS: "Be Strong! We Are Not Here to Play," Maltbie Babcock. (who also gave us "This is My Father's World"). "To Every Man There Openeth," John Oxenham, (author of "In Christ There is No East or West." This may be given by a reading or singing choir.) "Believe Not Those Who Say," Anne Bronte

THEME ILLUSTRATIONS (given by several pupils):

1. A certain clergyman, just before he died, said, "Tell my people to go on, and out, and up,—in the way of Christ." They tried to follow this good advice and, in order to remind themselves and those who should come after them in that church, they had the words carved under a likeness of the Good Shepherd, on the choir rail, where all could see and remember.

(Would you like to adopt some such slogan for the new season? Plan for this and how to find good ones from which to choose.)

2. From a sixteenth century chronicle comes the story of adventures by an explorer off the coast of Greenland. "Master, master," cried the members of the crew, as they pushed on into the unknown and dangerous waters, "turn back, or we are like to perish among the blocks of ice!" "No," was the reply, "I am for the North, and the unknown sea!"

3. At the foot of Mont Blanc is a statue of a guide looking at a climber and pointing up toward the mountain, as if to say, "I have been up there. Come, and I will show you the way."

We, too, can choose guides who will show us the way. Can you think of some? Who is our supreme guide, who can help us along the road to happier living?

4. New Choices

HYMNS: "March on, O Soul, with

Strength"; "The Gray Hills Taught Me Patience"

(Recall some of the summer experiences which can be of help for the future, in the way of inspiration for fresh courage and a determination to start on new spiritual adventures as followers of the Way.)

ANTHEM: "My Faith It Is an Oaken Staff"

(This is fine for a vigorous boys' group; it also makes a good hiking song. Plan to memorize it.)

"Once to Every Man and Nation," another classic, by James Russell Lowell which appeals to young people. (The words may need some study. Certain parts may be memorized, either letting each make his own choice or deciding upon a departmental effort.)

TALK:

THE MOMENT TO DECIDE

We may make choices in a split second almost, at certain times. But actually we have been forming for a long while, as we study and think and plan out our course over a period of time. Perhaps you have heard somebody say, "A hero is made in a minute." He may act like a hero at a moment's notice, but he was in the making long before that, forming his character by the choices he made which grew into habits. Then when the crisis came, he automatically acted the way he had been unconsciously training himself.

That is just as true of cowards as of heroes. Sometimes we are disappointed in ourselves and others when an opportunity comes to do something fine and we let it slip by. That is a warning to put more thought on fundamental choices. Having made such a basic choice, all smaller ones fall into line, in accordance with it.

For example, if we decide to go to work at a certain place, we won't have to spend time deciding about the time to go, or the way to take in order to reach our appointment. That all takes care of itself with very little thought, and we can spend our time making the next big decision.

However, there are times when we must choose definitely whether a thing is in line with our ideals or not. Sometimes such a choice seems very difficult,—much more so, however, for those who have had no preparation for it and who do not know where to go for guidance.

(Study the words of Lowell's hymn, and decide upon some ways for obtaining guidance when faced with a difficult choice. Read also, and memorize, what Jesus said, according to John 8:31, 32.)

Lowell had great love for justice and the brotherhood of all men. "It seems as if my heart would break," he said of this hymn after writing it, "in pouring out one glorious song . . . full of consolation and strength to the oppressed."

The music set to these words is very interesting also. Note its name, *Ton-y-Botel*. It was composed by a Welsh choir-master, and according to an old story was from a tune supposed to have been found in a bottle (tune-in-bottle) washed ashore in a storm on the Welsh coast. Whether this is so or not, we can imagine some sailor composing a tune imitating the swaying sound of waves, and then deciding to preserve it in a bottle, when he saw the ship was about to sink. Listen to the waves as heard in a conch shell; it will help recall the tune.

POEM: "The Chambered Nautilus," Oliver Wendell Holmes. (Read and memorize the last stanza, "Build thee more stately mansions, O my soul!")

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THEME FOR SEPTEMBER: *The Hands of Jesus*

To the Leader:

Have you ever thought about the hands of Jesus? It is stimulating to think of the different uses to which Jesus put his hands during his lifetime. We shall be considering four of these this month. The panel discussion in Service 2 is only suggestive. It should be expanded by the participants. Time should be allowed for group discussion. In Service 3, which is a more formal worship service, the use of a choir or quartet throughout will add tremendously.

Working Hands

Appropriate for Labor Sunday, September 5)

WORSHIP CENTER: Carpenter's tools such as might have been used in Jesus' day; e. g., a wooden plane, rough knife or chisel.

PRELUDE: "Light of the World, We Hail Thee"

CALL TO WORSHIP: Matthew 11: 28-30

HYMN: "O Master Workman of the Race"

INVOCATION

SCRIPTURE: John 4: 31-38

POEM:

IN THE CARPENTER SHOP
I wish I had been His apprentice,
To see Him each morning at seven,
As He tossed His gray tunic about Him,
The Master of earth and of Heaven.
When He lifted the lid of His work chest,
And opened His carpenter's kit,
And looked at his chisels and augers,
And took the bright tools out of it;
When He gazed at the rising sun tinting
The dew on the opening flowers,
And He smiled at the thought of His
Father
Whose love floods this world of ours;
Then fastened the apron about Him,
And put on His workingman's cap,
And grasped the smooth haft of His hammer
To give the bent woodwork a tap,
Saying, "Lad, let us finish this ox yoke,
The farmer must finish his crop."
Oh, I wish I had been His apprentice
And worked in the Nazareth shop.
—Author Unknown

HYMN: "My Master Was a Worker"

DEDICATION:

JESUS' WORKING HANDS
The poem which we heard has suggested in a picturesque way the humanity of Jesus as he worked in his father's carpenter shop. Little is told us in the gospels about this part of his life. Yet we can imagine what the scene was like, just as this unknown poet has.
After Joseph's death, Jesus had to work to earn a living to support his mother and the younger children. Somehow it's good

*Editorial Assistant, The Ministers and Missionaries Benefit Board of the American Baptist Convention, New York City.

to know that Jesus worked with his hands. His labor in the carpenter shop, as with all of his later ministry, was in service to others. Working with the hands cannot help but create a greater appreciation and understanding of what others can do. This knowledge stayed with the Master throughout his ministry.

Handwork in a carpenter shop is creative. Anyone who has done some type of work with his hands knows what a therapeutic effect it has. It helps to satisfy the urge to build and create; it brings satisfaction in the knowledge that something beautiful or useful or both has been brought into being. This must also have been true with Jesus as he labored.

What a message of hope these working hands of Jesus can bring to those of us who feel that our humble tasks are too simple to be acceptable in the service of our Father! We may think of the tremendous work which is being done by others and feel that our job is rather insignificant.

It has been said that the great violinist, Fritz Kreisler, had served four weeks in the Austrian trenches, and so, following World War I there was some strong opposition to his playing a violin recital in London. One newspaper dared to print, the morning of the advertised recital, words to this effect: "If we go to the concert tonight, we shall be listening to the Stradivarius, not to Kreisler."

It was a fair performance and a fair audience. But the applause seemed to indicate that the words of the newspaper were right. It was the violin, not the violinist, that London had come to hear. As the moderate applause dwindled at the end of the program, Kreisler raised his violin high over his head, then smashed it to bits on his knee. The audience gasped. Then, from its hiding place, Kreisler hastily drew the real Stradivarius and played an encore. The audience had listened to a cheap, ordinary fiddle, not his prize instrument. So they had actually applauded the master, not the violin. He had made a common instrument sound like an immortal masterpiece of singing wood. That night, it is said, Kreisler captured the heart of all England.

What little ability we may have, no matter what it may be, when placed at God's command can accomplish tremendous things. The working hands of Jesus show us that no service we can render is too small. Whatever we can do will find fulfillment in the Kingdom of God.

DIRECTED PRAYER: As we bow our heads, in silence let us think:

—of the talents which we possess;
—of the use we have made of these abilities in the past;
—of what greater use we might make of them.

And now let us pray

—for strength to utilize our abilities to the greatest extent;
—for grace to use them for furthering God's kingdom;
—for understanding to know that whatever we can do is acceptable and

worthy in the sight of God. Amen.

HYMN: "Hark, the Voice of Jesus Calling"

BENEDICTION: Ephesians 3: 20

2. Healing Hands

WORSHIP CENTER: Picture of Jesus teaching or healing

PRELUDE: "I Think When I Read That Sweet Story of Old"

INVOCATION: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name; through Jesus Christ our Lord, Amen. — Gregorian Sacramentary

HYMN: "We Would See Jesus; Lo! His Star is Shining"

SCRIPTURE: Several instances where Jesus healed by touching with his hands (to be read by five different persons): Matthew 9: 27-31; Luke 5: 12-16; John 9: 1-12; Luke 8: 49-56; Matthew 8: 14-17

POEM:

THE MASTER'S TOUCH

"He touched her hand, and the fever left her."

He touched her hand as only He can,
With the wondrous skill of the great Physician,

With the tender touch of the Son of Man,
And the fever pain in the throbbing temples

Died out with the flush on brow and cheek;
And the lips that had been so parched and burning

Trembled with thanks that she could not speak;
And the eyes, where the fever light had faded,

Looked up—by her grateful tears made dim;
And she rose and ministered to her household —

She rose and ministered unto Him.

"He touched her hand and the fever left her."

Oh blessed touch of the Man Divine!
So beautiful then to rise and serve Him
When the fever is gone from your life and mine.

It may be the fever of restless serving,
With heart all thirsty for love and praise,

And eyes all aching and strained with yearning

Toward self-set goals in the future days;
Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down

Till the cross at last is in meekness lifted
And the head stoops low for the thorny crown;

Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,

And only the Lord can call forth the arrows
Left carelessly, cruelly rankling there.

—Author Unknown

HYMN: "Jesus, Thou Divine Companion" or "Shepherd of Tender Youth"

PANEL DISCUSSION:

JESUS' HEALING HANDS

Leader: In our scripture passages and this interpretive poem we find a point of possibly the greatest difference of opinion which Christians have. What about the healing miracles? Did they occur exactly

as recorded? Is there a logical explanation for some of them? What do you think about it?

First Speaker: I think we have all experienced something like the healing hands of Jesus. When we have been ill and feverish, we know the healing power in the touch of cool hands of those who help, bringing comfort in countless ways. Anyone who has been sick knows what it means to have someone care.

Second Speaker: But that's not enough. The Bible tells us that Jesus really healed people, and I believe it. In fact, some of us have experienced a "miracle" in our own lives. To us there is no question but that God can heal, not only in Jesus' time, but even today.

Third Speaker: Now wait a minute. Jesus lived in an age of miracles. There were wonder workers about him all the time. Others were always doing strange and marvellous things called "miracles." People followed Jesus because he was a wonder worker.

Second Speaker: Not entirely. That entered in, undoubtedly, but they also recognized in him something greater. In his teaching and in his message as well as in his healing, they sensed that Jesus was the Son of God. That's why we know of him today, even though these other wonder workers you mentioned have been forgotten.

Third Speaker: Perhaps so, but what about this? I was reading a book the other day called *The Lost Books of the Bible*, and I found some amazing things. These are gospels and epistles which didn't get into the New Testament canon. There was one story which told how Jesus as a child molded some pigeons out of clay by the side of a pool. When he spoke a word, they became alive and flew away. Then there is another about the time one of his playmates displeased Jesus. Immediately when he waved his arm, the boy fell down dead. How do you account for these?

First Speaker: I think I have an answer. These stories were written at a later date by some of Jesus' followers who were trying to prove his divinity. After his death some felt it necessary to exalt him so that others might come to believe in him, too. And so such stories grew and became exaggerated. Compare them to the accounts we heard read today. In those, Jesus was healing a blind man, a leper, a woman sick with a fever, and raising a girl to life. The Jesus at work healing here is utterly different from the one you talked about. Whatever Jesus did was for the good of mankind, not some wonder just to prove his power. He refused that temptation at the very beginning of his ministry. The four gospels have lived because they are true. These other books have been lost for they are not true.

(This discussion should be expanded, then thrown open to discussion by the members of the entire group.)

Leader: This discussion has been most helpful. In closing it, may I remind you of what ——— said: that Jesus' healing miracles were always done to help others. Can the same be said of us with whatever we are trying to do in the world? What more can we do than we are doing at the present time?

QUIET MUSIC: as the group searches its own actions and thoughts.

HYMN: "O Young and Fearless Prophet" or "Master, No Offering"

3. Praying Hands

WORSHIP CENTER: Copy of *Praying Hands* by Durer

PRELUDE: "Sweet Hour of Prayer" or "Prayer Perfect"

CHORAL CALL TO WORSHIP: "Father Almighty, Bless Us"

POEM: "Tis Midnight, and on Olive's Brow" — found as a hymn in many hymnals

HYMN: "I Need Thee Every Hour"

CHORAL CALL TO PRAYER: "Hear Us, Our Father, We Know"

PRAYER

CHORAL RESPONSE: "Hear Our Prayer, O Lord"

QUARTET: "Steal Away" — Spiritual

SCRIPTURE MEDITATION:

JESUS' PRAYING HANDS

Leader: Today we are going to hear from the scripture about times when Jesus prayed, or gave a teaching about prayer. There are many other instances. These may be helpful in indicating not only what Jesus believed about prayer, but also how he practiced it. It is not hard to believe that Jesus often folded his hands in prayer even though it is not indicated in the Bible. The first instance is when, in the Sermon on the Mount, Jesus gave perhaps his greatest teaching on what prayer really is. It is here that he suggests the model prayer. After the reading of this passage, let us all join together in singing Malotte's setting of this prayer.

Scripture: Matthew 6: 1-15

Unison Singing: "The Lord's Prayer," by Malotte

Leader: At another time—in Jesus' teaching, he gave some further instructions in the matter of prayer.

Scripture: Mark 11:20-25

Hymn: "Take Time to be Holy"

Leader: There were many times in his ministry when Jesus went out into the wilderness or up into the mountains, away from all other human beings, to spend time in prayer. Surely at such times he received the greatest strength to continue his ministry. This is the humble type of prayer emphasized in his teaching and through the parables. One such example is told now.

Scripture: Luke 6:12-13

Special Music or Hymn: "Christ Went Up Into the Hills" or "Into the Woods My Master Went"

Leader: Again, through a parable, Jesus brought out a strong lesson on the sincerity of prayer. Hear his words.

Scripture: Luke 18:9-14

Hymn: "Have Thine Own Way, Lord"

Leader: Probably the best example of Jesus at prayer is in the Garden of Gethsemane. There he was pouring out his soul in agony to his Father. If you have seen the original Hofmann's painting *Christ in Gethsemane* in the Riverside Church, New York City, you may be able to sense more clearly something of the agony through which he went. This is shown most vividly in his folded hands. The muscles and tendons stand out as he clasps his hands and in great emotion asks that God's will be done in his life. Jesus' praying hands bring their own message to each of us.

Scripture: Matthew 26: 36-46

Hymn: "Go to Dark Gethsemane" or "In the Hour of Trial"

PERIOD OF SILENT PRAYER

THE LORD'S PRAYER (in unison)

4 Wounded Hands

(Appropriate for the beginning of Christian Education Week)

WORSHIP CENTER: A lighted cross

PRELUDE: "O Sacred Head Now Wounded," by Bach

CALL TO WORSHIP: John 4:24; 17:3

HYMN: "Beneath the Cross of Jesus"

INVOCATION

SPECIAL MUSIC: "Above the Hills of Time the Cross is Gleaming" (may be found in *Christian Worship*) or "The Crucifix," by Faure

SCRIPTURE: Matthew 27:24-52

HYMN: "In the Cross of Christ I Glory"

MEDITATION:

JESUS' WOUNDED HANDS

We come now to the final consideration of the hands of Jesus. Their message is most appropriate for the beginning of Christian Education Week, for the wounded hands of Jesus represent the core of the message of Christianity. They are a symbol of the sacrifice through which Jesus went in giving his life. We are not going to discuss the various aspects of the atonement. It is enough to know that these hands which had served so well in the carpenter shop, in the ministry of teaching and healing, in the lonely prayer spot, now have nails through them as they hold back the physical body to let the spirit be free.

What do they mean, these nail-scarred hands of Jesus? It is through the life, death and sacrifice of Jesus on the cross that we receive life. His life was given that we might claim the promise of his final words, "Lo, I am with you always, even unto the end of the world." This is the ultimate expression of his love for us. Others looking on might think the wounded hands, nail-scarred and bloody, were anything but beautiful. Yet to us who know what they really mean, they are and can become beautiful. "Greater love hath no man than this, that a man lay down his life for his friends."

In a dream, it is said, a man once heard a cry. Upon investigation he discovered that it came down from a cross. It was Jesus' voice he was hearing. In compassion, the man tried to take the nails out of his hands and feet but Jesus replied, "I cannot come down until every man, woman and child come together to take me down." "But it hurts to hear you cry in agony," the man said. "Isn't there something I can do?" Jesus replied, "Go into all the world and tell every one you meet that there is a man on the cross waiting for them to take him down."

That is the message of Christian Education Week. What is Christian education but the message of the cross? That is our duty as Christians. We must tell others about those nail-scarred hands and get them to help us take Jesus down from the cross.

HYMN: "When I Survey the Wondrous Cross"

PRAYERS: by three young people

PERIOD OF DEDICATION: Have a short talk by the adult leader or the pastor suggesting a few ways in which young people today can witness to the message of the cross in their lives. Call for a period of dedication or re-dedication in silent meditation.

CLOSING HYMN: "Jesus, I My Cross Have Taken"

UNISON BENEDICTION: Psalm 19:14



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With the New Books

The Holy City

By Albert N. Williams. New York, Duell, Sloan and Pearce; Boston, Little, Brown & Co., 1954. 424 p. \$6.00.

This is a book I have been waiting for a long time. I read it with continuing excitement and delight, my mind expanding to take in unknown centuries and nations long since risen and fallen.

The Holy City is sub-titled, "The pageant of Jerusalem's thirty centuries of history." It begins with the infiltration of Hebrew clans from the deserts to the south and closes with the recognition of Israel as a state in 1950. The central reference throughout is the city of Jerusalem, but the story takes in all the known history of the country of which the city has been the focal point.

Few of these thirty centuries were peaceful ones for the people living in Palestine. In vivid, narrative style the author puts the history of this little country into the context of what was happening in the world around it. He shows the effect of the power politics and campaigns of aggression by Assyria, Babylonia, Egypt, Greece and Rome on Palestine, as seen both by an objective historian and by the people living in Jerusalem, Judea and, for a while, in Samaria. The comparatively late dating of the Old Testament books (done in accord with the prevailing opinion today) thus becomes understandable.

The contributions of the prophets and of some of the kings are given in detail and there is no lack of sympathetic appreciation for their remarkable insights.

The section given to the life of Jesus is curiously short and inadequate. Dr. J. Carter Swaim, in a letter about the book, comments on this section as follows:

"The sections dealing with the events reported in the Gospels I found the most unsatisfactory. The author rejects the slaughter of the innocents as 'odd folklore.' It may be that the story has grown with the telling. However, the statement (p. 217) that 'our knowledge of the character of Herod does not allow for any such blind and erratic cruelty' hardly accords with the fact that that king killed two of his own sons who were suspected of plotting against him, and later decreed that on the day he died all the leading citizens should be put to death to insure that there would be genuine mourning in the land!

"The political aspects of Jesus' connection with Jerusalem are treated at length, but I could wish for some better insights into his religious associations with the Holy City. He visited it as a child, and doubtless brooded long upon what he saw then. Jerusalem was the destination of a solemn and determined journey (Luke 9:51). Jesus found it necessary to protest against what the inhabitants had done to pure religion. It is, after all, his connection with the Holy City which is re-

sponsible for the interest many now have in the subject."

The last third of the book is given to the centuries since the fall of Jerusalem. This is new information to most people. As one watches new civilizations engulf the country, the Persians and the various warring Islamic empires, and the ineffective onslaughts of the Crusaders from Europe, one begins to feel how remarkable it is that there is anything left in the Holy Land to remind one of the days recorded in the Bible. The Christians of the later centuries come in for some harsh comparisons with the Mohammedans.

The author's marked sympathy for the Zionists as opposed to the Arabs in the present situation and his criticism of the Christian Church throws the last section out of the objective balance maintained earlier and may leave some readers in an unfortunately combative mood. This can, however, be overcome by going back to the beginning and starting the amazing story all over again.

I could wish that every church school teacher—and particularly every teacher of young people and adults—would read this book carefully. His teaching from the Bible would thereafter have perspective and reality which it may not have had before.

LILLIAN WILLIAMS

Making the Adult Class Vital

By Richard E. Lentz. St. Louis, The Bethany Press, 1954. 112 p. \$1.00.

This book, *Making the Adult Class Vital*, is concerned with the effectiveness of adult classes, both Sunday and weekday. The writer defines class vitality rather carefully: "A vital class fulfills its missionary and evangelistic stewardship . . . strengthens the whole church program, . . . helps its members grow in Christian grace and understanding, . . . serves its community."

This latter emphasis, in the opinion of the reviewer, is one of the most creative ideas in the book. Too many adult programs are circumscribed by the walls of the church and limited to the needs of the "elect." Dr. Lentz wishes to see the adult class as a "force for righteousness" in the community. Such community service is doubly helpful, contributing to the community welfare and at the same time training persons to become better workers in the church.

The author places a valuable tool in the hands of anyone working in adult programs through the "Guiding Principles" provided in most chapters. These principles may prove even more valuable than the concrete suggestions for program, since they will serve as critiques with which to evaluate all programs.

We commend this compact volume to everyone responsible for adult work in the church. It is concise, well-outlined, short enough to be read in an evening, and

yet worthy of continued study and reference. Leadership education schools will find this inexpensive (paper bound) book ideal as a text or for supplementary reading. No adult workers' conference should end in futility with this material as a basis of its discussions.

LLOYD L. OLSON

Adult Education

By Paul H. Sheats, Clarence D. Jayne and Ralph B. Spence. New York, The Dryden Press, 1953. 530 p. \$5.75.

An active growing edge of Christian education in many localities is the adult program. Often church leaders are perplexed at two points: methodology and community relations. Adult education especially depends upon interest and voluntary participation. This survey, *Adult Education*,—incomplete at the point of recording any church activities—will prove excitingly stimulating to Christian educators who seek more dynamic and appealing methods for their adult program. Similarly, it will suggest to church leaders many ways in which the church's adult program may be strengthened by relating it more closely to some of the constructive community adult education activities of public education and non-church agencies.

Dr. Paul H. Sheats, of the University of Southern California, is currently president of the National Council of Adult Education and is widely known as an authority in both the theory and practice of adult education. Associated with him in preparing this fine volume were Dr. Clarence D. Jayne of the University of Wyoming and Dr. Ralph B. Spence of Teachers' College, Columbia University.

RICHARD E. LENTZ

The Negro and the Schools

By Harry S. Ashmore, with foreword by Owen J. Roberts. Chapel Hill, N. C., University of North Carolina Press, 1954. 228 p. Cloth \$2.75.

Integration of the races in the public schools is coming—not overnight and not necessarily as a direct result of present school litigation, but as a result of larger trends of which it is a symptom. In the long run, the big questions are when? and how?

Integration in a meaningful sense cannot be achieved by the mere physical presence of children of two races in a single classroom. No public school is isolated from the community that supports it. If the very composition of its classes is subject to deep-seated and sustained public disapproval, it is hardly likely to foster the spirit of united effort essential to learning. An educational effort is then part of the process of integration of the races in the schools—and the churches.

In *The Negro and the Schools*, figures tell the story, that segregation of the races has always been associated with inequality of educational opportunity. An answer is sought to the question, "What happens when the races are integrated in the public schools?"

Some 2,000 Negro students now attend southern colleges and universities once all-white. The dire predictions made when

the policy was first discussed have not been realized. No blood has been shed. State universities of some southern states are still not open to Negroes, but in most of the states the doors have been opened in the public institutions and in some private institutions of higher education as well.

The races have been integrated in the public schools of some northern states and cities. Supported by the Fund for the Advancement of Education, a subsidiary of the Ford Foundation, forty technical specialists have gone into situations in which such integration of the races in public schools has recently occurred. Again they find that no blood has been shed, in spite of the dire predictions.

When the law is right, when the administrative policies are clearly defined by School Boards and firmly administered, when teachers as well as pupils are integrated, when the community's leadership is involved in a positive interpretation of the reasons and the plans, when grievances are carefully considered through well-defined channels, when vested interests of teachers and other are taken care of, the experience collected here indicates that substantial advances will be made toward equalization of educational opportunity for all children by integration of the races in the public schools.

R. L. HUNT

Sex Ethics and the Kinsey Reports

By Seward Hiltner. New York, Association Press, 1953. 238 p. \$3.00.

Dr. Seward Hiltner brings to this discussion of sex ethics a combination of talents and training that give exceptional value to his ideas. Besides being a well trained psychologist and counselor, Dr. Hiltner is, in addition, a Christian scholar and minister. As he points out in *Sex Ethics and the Kinsey Report*, a reconsideration of the Christian view of sex is long overdue. The publication of the two Kinsey studies has revealed the tragedy of the church's silence in the past and the necessity of constructive guidance for the future.

The most helpful portions of Dr. Hiltner's book for Christian educators probably are the sections containing the analyses of *Existing Attitudes Toward Sex* and the *Christian Criticism of Existing Attitudes*. However in the final chapter there are listed a number of the questions frequently asked of teenagers today and suggested answers to them.

Sex is "unfinished business" on the docket of Christian education. This book makes a fine constructive contribution in the field.

RICHARD E. LENTZ

Worship Services for Life Planning

By Alice A. Bays. Nashville, Abingdon-Cokesbury, 1953. 256 p. \$2.50.

This is one more in an excellent series of books of worship services for use by young people's groups. It will be especially helpful to those planning their lives in such a way as to become mature Christian citizens of our nation and our world.

Each worship service in the book is completely planned around a central theme. The services in the book are divided into

five sections, which are: Selecting Vocations, Building a Better World, Living as Brothers, Seeking Worthy Goals, and Special Days.

Those who use it should keep in mind the statement in the foreword of the book which indicates that these worship services are not offered as models to be followed without adaptation, but are intended to supplement and enrich worship suggestions of the various denominations. Certainly, wherever the worship services are used, adaptations which will make the particular worship service more pertinent to the problems of the group involved should be encouraged.

The book will also be an excellent resource for those who are looking for component parts in the building of their own worship services on themes similar to these.

It is a book which should be of value to young people giving leadership in church youth groups.

DON NEWBY

The Realm of Spirit and the Realm of Caesar

By Nicolas Berdyaev. New York, Harper & Bros., 1953. 182 p. \$2.50.

"We live in a time when men neither love nor seek the truth. In ever greater measure truth is being replaced by the will to power, by what is useful or valuable to special interests." Thus begins the final testament of the great Russian Orthodox scholar and prophet whose many volumes on the nature of spirit and its consequences for human culture provide a running commentary on our modern era and an enduring witness to the life of faith.

Berdyaev had one basic theme from which the whole of his witness proceeded and from which he saw so perceptively the folly of his own times. That theme was, "Freedom is Spirit!" The struggle for freedom, against whatever in nature, culture, or human invention denies it to man, or destroys its creative opportunity, was his cause, his spiritual mission. "Freedom," he wrote, "remains the supreme spiritual value, greater than the values of ordinary living. For freedom man may, and should, sacrifice his life: but freedom should not be sacrificed for life." (P. 114.) For Berdyaev, this word freedom was no shibboleth. To him it was the one intelligible index to the numinous, the pointer that turned men, toward the realm of spirit and away from the triviality and folly of ruthless power.

This ringing critique of current western culture in the final volume offers a concise declaration of Berdyaev's prophetic message. To students of his other volumes, it will be familiar reading. Yet the words are more insistent, and, in some essays, the style is in a staccato fashion appropriate to a final utterance.

BERNARD EUGENE MELAND

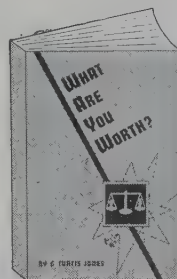
Choral Reading for Worship and Inspiration

Edited by Helen A. Brown and Harry J. Heltman. Philadelphia, The Westminster Press, 1954. 64 p. 1-4 copies, \$1. 5 or more, \$.90.

Gratitude is due to the authors for this new collection of poetry. The selections

NEW BOOKS

WHAT ARE YOU WORTH? by G. Curtis Jones



Through the artful use of stories, conversations and live illustrations, this inspiring book brings stewardship from the abstract into concrete life situations we know. It proves we are worth no more than our sense of service and the weight of our souls when measured by God. Plasticolor cover, \$1.25

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TEACHING CHRISTIAN STEWARDSHIP

by Glenn McRae

A text for leadership training. Especially arranged so that the first five chapters may be used as a beginning course (philosophy of stewardship, its tie with service, etc.). The second five deal with stewardship education (motives; stewardship and administration; teaching stewardship to children, youth and adults; etc.). Sound biblical grounding. \$1.25

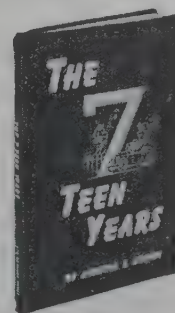
BETWEEN-TIME MEDITATIONS

by Samuel Pugh

These 51 verses convey moving messages in a freshness free of banal sentimentalisms—from poems in praise of nature as a gift from God to those which are direct prayers. They are grouped: *Meditations for Morning*, *When the Heart Is Heavy*, etc. Decor cover, 50 cents. Imitation leather gift edition, \$1.00

THE 7 TEEN YEARS

by Alberta Z. Brown



A fine gift! Practical explanations of problems and opportunities teen-agers face regarding their body, home, education, friends, religion, attitudes, futures, etc. Thirty-four cartoon drawings. Friendly and casual style. Meets teen-agers on their own levels. \$1.50

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indicate a degree of imagination and sensitivity to worship not common in such volumes. The collectors hope that the "work furnishes a medium through which

every person present in a religious assembly can participate in, and give expression to, the high thoughts and deep feelings which arise in him as he takes part in the service of common worship."

Their confidence in the ability of a congregation to grasp a comparatively unfamiliar skill while reading poetic material at sight would seem to be over-optimistic. In fact, they comment concerning a person's oral participation in worship, "what he is saying often has little if any meaning to him *at the moment it is uttered.*" (Italics are the author's.) In order to assure the worshipper's grasp of content at first reading, the lines of poetry in this collection have been divided and subdivided to an unusual degree. The end result of such oral over-punctuation would seem to be distressingly choppy.

This reviewer is again persuaded that choral reading is not a method to be used at sight, but must depend for its effectiveness upon analysis, rehearsal, and long familiarity with the poetic material to be interpreted by the group. This is not to underestimate the usefulness of the collection for established speaking choirs. Certainly it will become a standard resource for groups that enjoy reading together.

AMY GOODHUE LOOMIS

Doctor Woman of the Cumberlands

By May Cravath Wharton, M. D. Pleasant Hill, Tenn., Uplands, 1953. 208 p. \$3.00.

If the reviewer is charged with being biased in judging this book, he is willing to accept the charge. He has met the author and twice visited the "parish" in which she has rendered so much unselfish

medical service. What a thrill such portrayals give us! And what a feeling of spiritual uplift and Christian optimism comes when we realize that the service motive still lives in many spheres of life!

This book is an autobiographical account of the long years which Dr. May Cravath Wharton spent in bringing health of body and spiritual strength to the mountain people of Pleasant Hill, Tennessee, and the country many miles around. On foot, on horseback, by carriage and finally by auto she responded to every call possible, in daylight and darkness, in weather fair and foul, and all for the meager sums which her patients could afford. The story of the little hospital she built is just one of the many aspects of her busy life.

This report of Christian service is written with an honest pride in her accomplishments, but is devoid of boastfulness. It reads like a novel and is packed with interesting events and incidents.

Here is a very good book for young people to "stir into flame" the talents which they are looking forward to investing in some heroic cause. It is good for all Christian lay teachers in the schools of the church, especially those who seek to help high school and college youth. It is good for "professional" church workers to refresh their original purpose of service in a day of commercial motivation. To all these and many others this intimate and interesting book is heartily recommended.

ERWIN L. SHAVER

The Nature of Christian Worship

By J. Alan Kay. Chicago, Alec R. Allenson, 1953. 115 p. \$2.25.

Christian worship has been moving steadily toward a more central place in Christian education. Christian education is assuming new responsibility for interpreting the meaning and symbols of both private and corporate worship. And in the experience of worship Christian education recognizes the most powerful motivation of Christian growth and service. The Christian educator is obligated to seek to understand and to relate his efforts to worship as the supreme Christian experience.

This remarkably complete summary of *The Nature of Christian Worship* by J. Alan Kay, although written in England from the British point of view, should be very helpful to church school leaders. There are four main sections: Union with God through Christ, Corporateness in Worship, The Means of Worship, and The Holy Communion, each well worth careful reading.

RICHARD E. LENTZ

The Kingdom of God

By John Bright. Nashville, Abingdon-Cokesbury, 1953. 288 p. \$3.75.

Dr. John Bright in *The Kingdom of God, The Biblical Concept and Its Meaning for the Church*, traces the history of the idea of the kingdom of God from the early days of Hebrew history down to the idea of the kingdom in the New Testament. Indeed, Dr. Bright sees the concept of the kingdom of God as the unifying theme of the Bible.

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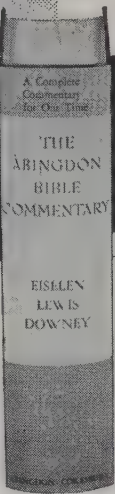
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The Upper Room

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The history of the idea of the kingdom one of increasing disassociation of the kingdom of God from a visible community. Although the Church is the new Israel is not the Kingdom of God. Its task is the proclamation of a Kingdom which is future and yet already present in power.

Throughout Dr. Bright has seen a profound relationship between the ideas of the kingdom and the modern scene. Especially relevant is his discussion of the kingdom and the Church. The mission of the Church is to proclaim the Kingdom of God rather than to embark on crusades, advances, and programs of the churches. The Church is always in tension with culture because of the radical opposition of the kingdom of God and the kingdom of man.

The Kingdom of God won the 1952 Congdon-Cokesbury \$7,500 award. It is exceedingly stimulating and thought-provoking.

ALVA I. COX, JR.

The Palestine Problem Today

By Carl Hermann Voss. Boston, The Beacon Press, 1953. 64 p. \$75.

The Near East presents a problem that is vast, complex, and at the moment one of the most sensitive on the international scene. Dr. Voss takes a very knotty situation and with the very simple technique of question and answer sheds considerable light on the scene for the lay observer. Of course, such a brief treatment could hardly give in exact detail the historic rights of Jews and Arabs to what is now known as the State of Israel. At the conclusion of the pamphlet he suggests a reading list with which one can fill in the outline he presents.

One is impressed with the fact that though Dr. Voss may have a prejudice in favor of the Jewish homeland and the state of Israel, he makes every attempt to deal with the problem effectively. This objectivity is evidenced in his answers to such questions as: Was Palestine an Arab country? What about atrocities in the Arab-Israel war? Is Israel a theocracy? How can the Arab refugee problem be solved?

No matter where one's sympathies lie, it is commonly agreed that the establishment of the Jewish homeland has made a significant contribution to the education and culture of the Near East. This point is strongly established by Dr. Voss.

This booklet can be used as an excellent study guide for discussion groups concerned with Arab-Israel relations.

WILLIAM H. VASTINE

Correction

THE REVIEW of the book, *The Church and Social Responsibility*, by J. Richard Hann, in the May issue of the *Journal*, indicated that this was one of the series "Ethics and Economics of Society" initiated by a study committee of the National Council of Churches. The reviewer now informs us that this was an error, and that the book is one in a series which have appeared under Dr. Spann's editorship for good many years, based upon lectures provided by the Conference on Ministerial Training of The Methodist Church.

The Junior High Council Works

(Continued from page 11)

the mother herself, first to verify the request, and then to tell her what kind of refreshments are needed, for how many, and when. Somehow, an eighth grader does not always realize these details are important!

Two dedicated laymen, a pastor, some junior highs, the backing of other adults, much good humor and love—these are some of the ingredients that make for a good junior high council.

Projecting World Friendship

(Continued from page 21)

This film does not purport to tell all about India. Nor does it give any extended idea of the work of the Christian church there. It takes the viewer into the intimate experiences of three persons who discovered Christian faith in India and so introduces him to many more intriguing and important facts about these people and their land that he should want to know.

This film can be rented for \$8.00 from denominational film depositories and will be valuable, when carefully introduced and used, for worship and inspiration in all kinds of groups of adults and young people.

India—My Country, and Today in Pakistan

India-My Country, a color film-strip, describes the transitions which have occurred in this new nation since its independence, as seen by a young Indian. Its series of pictures and printed script will provide information and resource for discussion regarding the contributions Christian people are making to the building of a free land.

Another film-strip in color, *Today in Pakistan*, summarizes the work of Christian missions and the Christian churches in this new Muslim state, formed when the partition of India occurred.

Both of these filmstrips are useful primarily with seniors, young people, and adults as integral parts of their discussion and study of all the materials produced on this theme. Copies of either film-strip, with printed script only, can be purchased for \$5.00 each from denominational bookstores or audio-visual outlets or from The Friendship Press.



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What's Happening?



New Curriculum Materials for the Evangelical Churches of Latin America

NEW YORK, N.Y.—For the first time, the evangelical churches of Latin America will have a complete, indigenous Sunday school curriculum, initiated and developed in the Spanish-speaking countries to the south.

Four years in the making, the curriculum is being carried out by Latin American evangelical church leaders under the sponsorship of a committee of the Committee on Cooperation in Latin America of the Division of Foreign Missions, National Council of Churches.

Although the churches of Latin America have had teaching material available, this is the first complete curriculum "thought out and written in Spanish," said Dr. Dorothy A. Stevens, chairman of the Committee on Literacy and Christian Literature that sponsored the project. The curriculum project is the most extensive ever undertaken for Sunday schools outside the U.S., she added.

Already off the press are the complete year's lessons for nursery children, with the first quarter's material for kindergarten and primary grades scheduled to follow shortly. The complete curriculum includes graded lessons for ten departments up through the adult level, including a special family life series designed for use in the home. All the lessons, except on the nursery level, cover a three-year cycle. Also in preparation are simplified broadly graded lessons, for children up to eight years old and from nine to 13.

Part of the funds for the children's lessons in the Spanish curriculum have come from children in U.S. churches, who have already given liberally to the project, although the major financial support was provided by denominational mission boards affiliated with the National Council.

The new curriculum will be used in all Latin American countries except Brazil, where a special Portuguese curriculum is being projected.

Beginning this summer, training conferences will be set up at which Latin American church school teachers may learn how to use the new graded materials. A script and pictures to be used at these training conferences was developed in Cuba a year ago. Currently, DR. GONZALO BAEZ-CAMARGO, editor-in-chief of the new lesson series, has returned to Mexico City to speed production and distribution of

the sample materials to be used in such training meetings.

The new curriculum material will be used in Spanish-speaking church classes in this country as well as abroad. The National Council's Division of Home Missions voted support for the curriculum, noting the urgent need for Spanish-language teaching materials in churches in the Southwest states and many urban areas.

The new curriculum was originally proposed at an interdenominational and international gathering in Mexico in 1941, Dr. Stevens said. World War II interrupted planning, but in 1949 in Buenos Aires a gathering of Latin American theologians, philosophers and religious educators, with consultants from the U.S., prepared a statement of basic philosophy and educational principles for the course.

A year later in a fishing camp 45 minutes by boat from Cienfuegos, Cuba, a score of Latin American church leaders and U.S. consultants worked for four weeks, developing 1,768 individual lesson outlines for the series. Chairman of the Cienfuegos commission was Dr. Oscar Rodriguez Quiles, of Puerto Rico and Cuba.

Final preparation of the materials is being done by Dr. Baez-Camargo, as editor-in-chief, assisted by the REV. MANUEL FLORES, of Mexico.

J. Martin Bailey Joins Journal Staff

CHICAGO, Ill.—On July 1, the REV. J. MARTIN BAILEY will become Editorial Assistant on the *Journal* staff, to give part time to this work while taking graduate study in journalism at Northwestern University. Mr. Bailey majored in journalism at the University of Iowa. He graduated from Eden Theological Seminary, Webster Groves, Missouri, on June 4. On June 5 he was married to Miss BETTY JANE WENZEL, who received a master's degree from the same seminary. Mr. Bailey was ordained on June 13. During his three years at Eden Seminary, Mr. Bailey was Editorial Assistant on the staff of *The Messenger*, in St. Louis. An article by Mart and Betty Jane appeared in the January 1954 issue of the *Journal*.

News Regarding National Council Staff Personnel

CHICAGO, Ill. — At the meeting of the General Board of the National Council of Churches in Evanston, Illinois, May 1 several appointments were made to the executive staff of the Council.

MR. EDWIN W. PARSONS was elected General Director of the General Department of United Church Men. He will succeed MR. E. URNER GOODMAN, who is resigning because of continued illness. Mr. Parsons is now executive secretary of the National Council of American Baptist Men. He was born in Brisbane, Australia, and lived in England from 1899 to 1911. After coming to the United States, he was in business in New England. He has taught men's classes and has been an officer of both the Massachusetts Council and the New Hampshire Council of Baptist Men. He has served important posts as a representative of the American Baptist Convention and is now one of its representatives in the National Council.

DR. J. ALLAN RANCK, Associate Director of the Joint Commission on Missionary Education, is to become General Director of the Commission upon the retirement of DR. FRANKLIN D. COGSWELL on December 31, 1954.

REV. ERNEST J. ARNOLD has resigned as Executive Director of the Southeastern Office, Central Department of Field Administration, to accept a position with the Protestant Radio Center.

REV. EVERETT C. PARKER, director of the Communications Research Project of the National Council of Churches' Broadcasting and Film Commission, was given the first New Haven Council of Churches award for outstanding public relations for religion on May 14. The award cited Mr. Parker's development of "All Aboard for Adventure," the first regularly transcribed series of religious education programs for

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children, and of "Adventures," the first regular TV series for children, presented last summer over Station WNHG-TV, New Haven.

The REV. RICHARD E. LENTZ, Director of the Joint Department of Family Life, National Council of Churches, and also Director of the Department of Adult Work in the Council's Division of Christian Education, received the Doctor of Divinity degree from Franklin College, Franklin, Indiana on June 13. This was given in recognition of Dr. Lentz' contributions to community life, according to RESIDENT HAROLD W. RICHARDSON.

Dr. Lentz was minister in churches of the Disciples of Christ for twenty-five years before coming to the International Council of Religious Education in 1948. While minister at the Tabernacle Christian Church in Franklin, Indiana he also served from 1942-44 as Professor of Sociology and Social Work at Franklin College.

Council of Churches' News

NEW ORLEANS, La.—The Executive Committee of the New Orleans Council of Churches recently announced the appointment of the REV. GEORGE H. WILSON as Executive Secretary. Mr. Wilson has, for the last several years, been the Executive Secretary of the Saint Joseph, Missouri Council of Churches. He has also been ac-

tive in the Missouri Council of Churches as chairman of various committees and projects. Mrs. Wilson has also been active in the United Church Women in Missouri.

KANSAS CITY, Kans.—MRS. ETHEL D. HIGBY retired on May 15 as director of the Kansas City, Kansas, Council of Religious Education for the past 26 years. Her chief responsibility has been the direction of the 12-grade system of weekday religious education in the city. On April 31 Mrs. Higby was awarded a citation from the Kansas City alumnae chapter of Theta Sigma Phi in recognition of her contributions to religious education.

KANSAS CITY, Mo.—MRS. J. F. McNAUGHTON, Supervisor of Weekday Religious Education, Vacation Religious Education and Children's Work, Kansas City, Missouri Council of Churches, resigned on

June 1 after 32 years of service. She left on June 3 for a three-months' trip to Europe. A farewell party and reception was given in her honor on May 14.

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For catalog and further information, write

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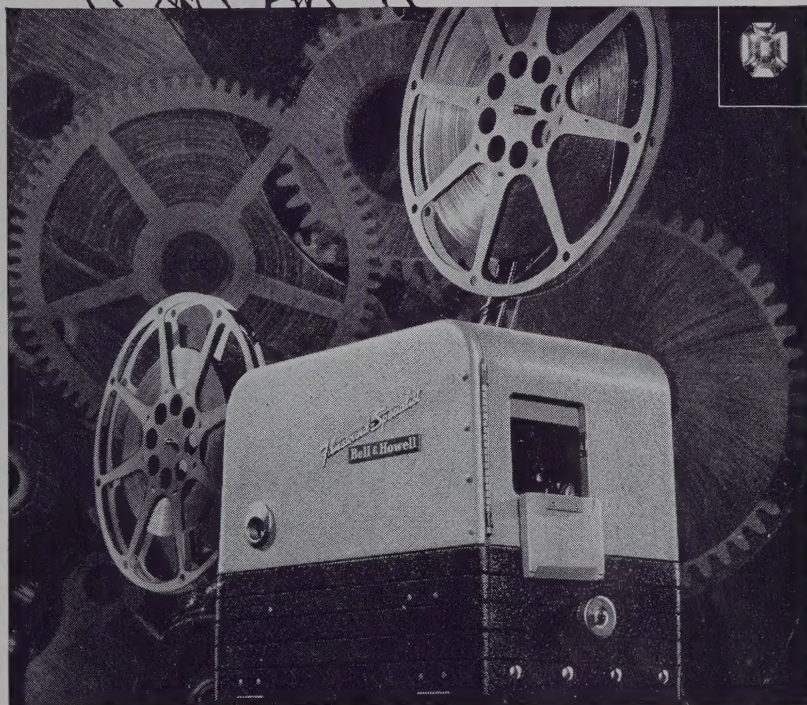
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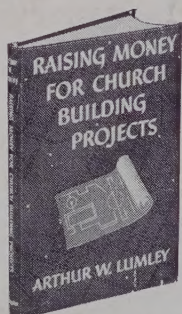
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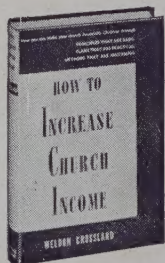
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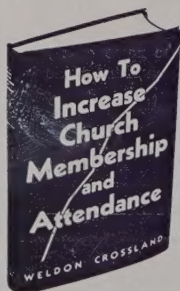
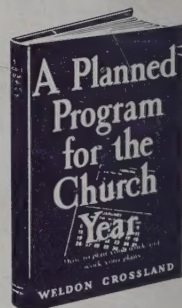
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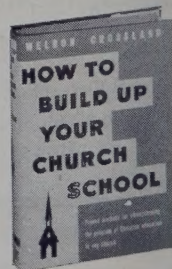
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